The LUTHERAN

BISHOP EIVIND BERGGRAV

Preacher at Toronto convention

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Who's The Teacher?

THE LITTLE FOUR-YEAR-OLD in the pew in front of me had been remarkably w behaved during the long service of Holy Communion at our church. Even when time came for his mother to leave him and go forward to the altar to receive sacrament, he stayed quietly by himself.

When we returned to our places after having received the elements, the little b turned to his mother and whispered, "Mommy, was that good?"—meaning, of cou the bread and wine.

THE BOY'S MOTHER gave him a little hug, evidently hoping that he would wait a ask his questions after the service, but his curiosity was not to be denied. In a l voice he asked again, "Mommy, is that for sick people?"

Then I thought to myself, the boy was right both times. Indeed it is good— best gift in the world. And it's for sick people, too—people sick with sin. An couldn't help wondering, when we teach children in the home and in the church sch just who learns the most!

—RAYMOND W. SPRINGMA

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COVER PICTURE. Bishop Berggrav, former Lutheran primate of Norway and a president of the World Council of Churches, will deliver the sermon at the service of Holy Communion which opens the United Lutheran Church in America convention at Toronto, Canada, this week.

THE CHURCH IN THE NEWS

ULC president asks questions

Five dozen question-marks were salted through a dozen pages of the report Dr. Franklin Clark Fry planned to present at the United Lutheran Church convention on Oct. 6. The ULC president made no attempt to give answers.

The main question was: has the time come for the United Lutheran Church to modify the principles on which its organizational structure was built 36 years ago? "We in the United Lutheran Church have become so accustomed to our traditional form of organization that the minds of many of us have become numbed by familiarity to the fact that many basic and legitimate questions do exist," said Dr. Fry.

A 16-member commission appointed to study the ULC organizational structure will make 118 recommendations to the church convention in Toronto this month. Questions raised by Dr. Fry go beyond the commission's recommendations, especially on the relation of the United Lutheran Church to its 32 self-governing synods.

Letters can't be answered

Thousands of United Lutherans write to President Fry, he reported, asking for advice or help on congregational problems. According to ULC principles, "the officers of the church have no right to act, or even to give advice, in internal congregational affairs," Dr. Fry explained. Congregations and their pastors are related to the ULC only through the synods of which they are members.

There are two viewpoints widespread throughout the church on the relation of synods to the ULC, Dr. Fry reported. One is that the United Lutheran Church is "almost an agency" of its self-gove ing synods. The other is that the syn are merely "the regional territorial pressions" of the ULC.

"Men and women who are consciou citizens of the world are likely to be consciously members of the wh Church with a capital 'C,'" said Dr. F There are enough such people "to m this part of our polity seriously mixe

No executive department

United Lutheran organization, Dr. reminded convention delegates, was structed to resemble the U.S. governm with legislative, executive, and judi branches. The church convention, m ing every two years, is the "congre The Commission of Adjudication is court. But the executive department, Dr. Fry, "is largely an illusion."

Dr. Fry said there is "only an ass ment of three officers of coequal ra eight boards which largely manage own affairs in the two-year periods tween conventions, and an exec board with strictly limited authority.

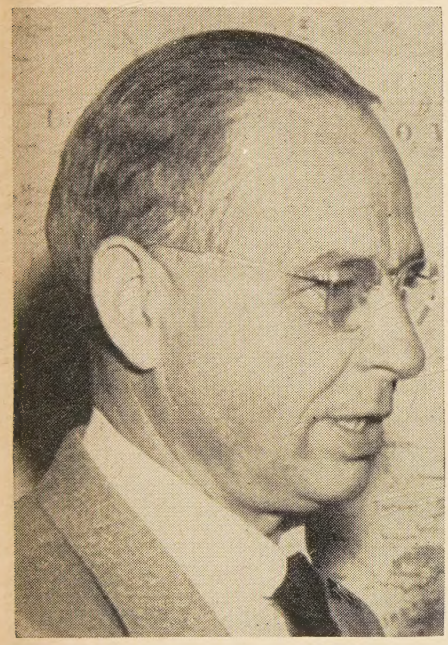
Questions were raised by Dr. Fry garding the church's committees, a aries (such as Women's Missionary ciety), and agencies (such as Nat Lutheran Council).

"The really pertinent question," Fry said, is whether the present situ is satisfactory. "Should the separate independent boards have full powe at present, to select almost the v staff of the ULCA? In what sense, if is the president of the church inte to be a chief of staff?"

World to know about American rel

Through Europe and Asia—whe permission can be secured—the U

States will tell other countries about "the Church in America." A pictorial exhibit tracing the history of religion in the U.S. will start on the road this month. It will be sent first to Germany.



ELTON TRUEBLOOD
Toronto banquet speaker

Pictures will show ordination of Protestant and Roman Catholic clergymen, baptism and confirmation in Lutheran, Episcopal, Baptist, and other churches, church architecture and stained glass windows.

The show is intended to "give the observer a true sense of both the richness and variety of the heritage and the present vitality of religion in America," explained Dr. Elton Trueblood. He is chief of religious information for the U.S. Information Agency which prepared the exhibit.

Dr. Trueblood, whose appointment to the government post was announced in March, will speak at the United Lutheran convention dinner in Toronto Oct. 7. He is author of a dozen popular books on Christian faith and life.

Propaganda at Evanston

The Moscow radio was just as sure as the American Legion that the World Council of Churches assembly in Evanston had been a propaganda opportunity for somebody. But Moscow and the Legion were equally befuddled about who propagandized for what.

The Legion at its convention in September criticized U.S. Secretary of State Dulles for permitting Iron Curtain country delegates to attend the World Council assembly. It urged newspapers and radio stations to "expose the collaboration of these Red agents with the enemies of the United States, and thus alert the American people to these propagandists within our midst."

Soviet radio commentators said the U.S. "organized" the World Council assembly "solely for the purpose of making political capital out of it. The fact that President Eisenhower spoke at this rally proves this beyond the shadow of a doubt."

A Hungarian churchman, Bishop Janos Peter, who was caught in the crossfire of the competing propagandists, told the Hungarian parliament in Budapest that "it is an open secret that the American secret police watched my every step. Certain U.S. officials spread lies about the Hungarian delegation. When the press wanted to hear our side, the same officials forbade us to hold a press conference."

FBI men kept close watch on Bishop Peter. Although the State Department refused permission for Hungarian delegates to speak at a press conference, Bishop Peter was allowed to answer in writing 32 questions which newsmen gave him. He claimed Hungarian churches enjoy freedom of worship.

Graham draws biggest crowds

Billy Graham broke his American attendance records at a four-week crusade in Nashville last month. Total present at 26 meetings was 655,000. Next on the Graham schedule is New Orleans, where an evangelistic campaign opens Oct. 3.

But American enthusiasm for the evangelist didn't equal the fervor of audiences that crowded the Graham meetings last spring in London and Berlin. Europe may need him more than America, Graham decided. He announced that he will spend five months overseas in 1955.

Some Europeans were ardent for Graham, others skeptical. An English clergyman wrote in The *British Weekly:* "I don't believe that a great number of unchurched people were won over to the cause of Christ. I should like to kn how deep those who professed th newly acquired faith were really fected."

Labor honors Roman Catholics

Sharp criticism of Senator Joseph M Carthy had come from Roman Cath Bishop Bernard J. Sheil of Chicago April. Five months later the Chic archbishop, Cardinal Stritch, announ that he had accepted Bishop Sheil's re nation as director of the Catholic Yo Organization in Chicago. The bishop fused to tell newsmen why he resigned

In late September labor union lead in Chicago expressed their appreciat of Bishop Sheil. They gave him t annual $1,000 Sidney Hillman aw He was praised for promoting econo

EUROPEANS TOUR U.S.

Lutheran theologians from Europe had spoken last month to American audience far west as Portland, Oregon. Among those touring the U.S. following the Evan assembly were Prof. D. L. Pinomaa (Finland), Dr. Vilmos Vajta (Sweden), Bi Hanns Lilje (Germany). Fourth man in photo is the Rev. Frithjof Eide of Port

betterment, befriending labor, defending civil liberties, and helping young people.

In Louisiana a Roman Catholic cleric, the Rev. Jerome Drolet, received an award from the Worker Defense League, a labor group. Father Drolet's "name became widely known last year because of his militant support of 3,000 sugar-cane field workers, members of the National Agricultural Workers, in their hard-fought strike for union recognition, a living wage, and decent working conditions," the League said.

The strike was lost, but the "unionization movement in Louisiana steadily continues to gain strength," it was said.

Lutheran statistics

Membership figures for all Lutheran denominations in the U.S. and Canada had been added up in September by the National Lutheran Council. The total was 6,869,066.

On Dec. 31, 1953, 16 Lutheran groups had 195,121 more members than a year earlier. This was a 2.9 per cent gain. Average gain last year in all American churches, Protestant and Roman Catholic, was 2.8 per cent, it was reported in the *Yearbook of American Churches*.

Lutheran figures are:

	1953	1952
United Lutheran	2,143,372	2,087,945
Missouri Synod	1,916,510	1,847,284
Evangelical	919,840	907,124
American	824,535	790,989
Augustana	499,640	485,165
Wisconsin Synod	322,947	316,839
Others (10)	242,222	238,599
	6,869,066	6,673,945

Argument for parochial schools

Opponents of Roman Catholic parochial schools in New England were told this fall it would cost taxpayers in the Boston area $28.5 million if the 123,681 parochial-school children were to be turned over to public schools. The calculation was made by John J. Magee.

Said the Boston *Pilot:* "This financial argument for Catholic schools is hardly the most important one. But it does provide a practical dollar-and-cents answer to those who fail to understand how the state benefits from the moral values and devotion to God and country inculcated by Catholic schools."

The study covered only the cost of instruction, not that of the additional buildings and equipment which would be needed if pupils in Catholic schools of 24 cities and 40 townships of the archdiocese of Boston were to be sent to public schools.

School question in Vermont

Whether public schools may be used for religious instruction was a question in Vermont politics last month. The rumpus began when Paul Blanshard (author of *American Freedom and Catholic Power*), protested against classes conducted by Protestants in schools in Thetford. The state attorney general, F. Elliott Barber, ruled that the classes were illegal.

Mr. Barber's opponent for a Republican nomination on the state ticket this fall (for lieutenant governor) was Harold J. Arthur. Vermont's constitution provides that "the towns shall maintain schools for the instruction of youth," Mr. Arthur quoted. That puts local school boards "in control of the school property and responsible for its use, including subjects taught therein," he said.

Objections were made in Burlington in September because a Roman Catholic priest, the Rev. William A. Tennien, has been renting a public school building for Saturday classes, and a Protestant congregation has been renting it for Sunday services. They will be permitted to con-

tinue, announced the superintendent of schools, Lyman C. Hunt.

Situation reversed in Indianapolis

There wasn't enough room in public schools for 400 kindergarten children in Indianapolis this fall. Five Protestant churches opened their buildings for use by the city school board in caring for the pupils.

This is a good thing, said the Roman Catholic diocesan newspaper, but "wait until Protestants and Other Americans United for Separation of Church and State hears about it." The POAU has led battles in a half-dozen states using Roman Catholic school buildings for public school classes.

Evangelical and Reformed seek merger

Merger of the Congregational Christian Churches with the Evangelical and Reformed Church had been shunted on a side track when some Congregationalists took the case to court. The court finally cleared away legal objections, but by that time most of the enthusiasm for the merger seemed to have evaporated in both the E and R and Congregational churches.

The project will be revived this month, said the E and R General Council. Executive committees of the two denominations will meet Oct. 12-14 to discuss the next steps. The Evangelical and Reformed group, "conscious of the encouragement toward unity which was brought to the church by the Evanston assembly of the World Council of Churches, looks forward to the meeting" with the Congregationalists, the E & R leaders said.

Lutheran merger is wide open

An agreement on doctrine and polity, called a "United Testimony," had been reached by four Lutheran denominations planning to merge within three or four years. United Lutherans were not invited to participate in the merger planning.

"Any Lutheran group" which affirm the United Testimony "can get into t merger," Dr. Henry F. Schuh told chur paper editors at their annual meeti Sept. 23. Acceptance of the four-chur statement would lead to pulpit and alt fellowship, and negotiations for merg might follow, he said. Dr. Schuh is pre dent of the American Lutheran Churc one of the major groups planning to un in this decade.

Campaign against loyalty oath

Churches won't get property tax emption in California unless they sign oath that they do not plan violent ov throw of the government. "Many legis tors feel we may be overdoing this loya oath business," acknowledged L. H. L coln of the California legislature.

Most churches signed the oath. A f refused, and others attached a protest their signatures. An attempt to sec repeal of the law was launched last mo by the Northern California Council Churches. "We are not going to try to a special exemption just for churche explained Dr. Robert Moon. "We're ing to fight . . . for everybody."

Moslem competition

Moslem missionaries planned to set their competition with Christian missi aries in Africa, they said last month. high-level conference in Mecca, includ Premier Gamal Abdel Nasser of Eg and the king of Saudi Arabia, decided oppose the Christians who are said to "the vanguard of imperialism."

Natives and central and south Afr are turning to the Moslem faith in la numbers because white Christians h enforced segregation on them. The c paign will be launched from Egypt, v Cairo's Al Azhar University as he quarters.

World News Notes

Death of a fisherman

The day a Japanese fisherman died, perhaps from the after-effects of an American test explosion of a hydrogen bomb in the Pacific, Secretary of State John Foster Dulles told the UN General Assembly that a new international agency to "explore and develop the vast possibilities for the peaceful use of atomic energy" would be established within the year under American auspices.

It is not positive that the Japanese fisherman, one of the 23 sprinkled by radioactive ashes some eighty miles off Eniwetok Island on March 1, died from atomic burns. And the American proposal for creation of a world pool of atomic resources was made by President Eisenhower months before the Eniwetok explosion took place. But it is unavoidable that the two developments, coming on the same day, are linked together in the minds of many.

Thousands of words have been written on both events—angry, apologetic, self-righteous and reflective words. Americans have been fearful of Asia's reaction to the news of the fisherman's death, just as the whole world is fearful of what America might do next in unleashing the atom.

UN won't solve world's problems

The UN General Assembly opened again in late September after nine years of political failures and nonpolitical achievements. The failures have been loudly proclaimed. The achievements have been almost unnoticed, except by hungry children in India, farmers in Iran, pilots of commercial airliners relying on UN's international system of controls.

The real history of the UN is not made by eloquent diplomats in the council chambers on Manhattan's East River. It is made by weather-hardened teams in the African desert, in poverty-ridden Korean hamlets, in the mosquito-infested lowlands of South America.

As the ninth session of the General Assembly opened, it was well to remember that the political issues that loom high on the agenda will not be solved. Most of them cannot be solved as long as the world is divided into two hostile camps. They provide arguments for diplomats. They do not provide answers.

The trend in recent years has been to solve important political questions outside the UN and to reserve those that defy solution for the UN debating hall. Admission of Red China to the world organization (which is, in essence, the question of recognizing that communism will be in control of China for years to come), disarmament, and the ban of atomic weapons are some of them. There are many more on the list. They will stay there.

And people will continue to say that the UN serves no practical purpose. They will be right—if they confine their attention to political problems alone. They will be wrong if they consider politics as the only part of the picture of UN affairs in which child welfare, the feeding of the hungry, and the spreading of knowledge have their place too.

Fewer farmers

Since 1950, the U.S. farm population has decreased on the average about three quarters of a million per year, the Department of Agriculture reports.

This downward trend, particularly in the age group between 25 and 44 years, has been evident since 1940. There was a drop of over five million during World War II.

—ROBERT HULDSCHINER

SUMATRA COMES TO WASHINGTO

WASHINGTON HAS HAD its quota of post-Evanston celebrities. Among them were Dr. K. Sitompul, general secretary of the Batak Church of Sumatra, and Dr. N. Arne Bendtz, who has spent two years with the Bataks for the Lutheran World Federation. Coming here from halfway around the world, they symbolized the geographic and racial outreach of the Christian Church.

The Batak Church is a stabilizing factor in the volatile political, social, and religious situation in Indonesia. This vast group of islands, the fifth largest nation in the world, is a prize coveted by communism. The cohesive ethnic and religious community of the Bataks, with its virile Christian culture, is one of the real roadblocks to the spread of communism.

Christian university

The story told by these two church leaders—one a Sumatran, the other a Swedish-American—is a twentieth-century saga of vision and daring. The Batak Church, surrounded by militant Mohammedanism and Communist infiltration, has met the challenge head-on by founding a Christian university. The Bataks have felt called by God to provide trained leaders for Indonesia and particularly for their own island of Sumatra.

The economic heartbeat of Indonesia is found in Sumatra. There are located the largest rubber, palm-oil, tea, and tobacco plantations in the world, plus fabulous reserves of oil. With crafty strategy, Red China is bringing back Sumatrans of Chinese descent to get technical training and Communist indoctrination in Chinese universities, so that they may return to fill the key productive jobs. Whoever controls the Sumatra of the future will control Indonesia.

Batak church leaders are convince that the only effective answer to the grov ing Communist invasion is to train Chri tian leaders, giving them technical ski in key fields, sending them out into th political and economic life of their natic imbued with Christian principles. Wit almost 100 per cent literacy among th Bataks as a springboard, they founde this year the Nommensen Universit named for the Danish missionary wh brought Christianity to Sumatra almost century ago.

The new university opened with school of theology and a school of la Next year it plans to open an agricultur school, an engineering school, and medical school. An international facul will be recruited from the United State Germany, and Scandinavia.

OVER A MILLION DOLLARS will needed. Instead of dampening their spi its, this roused the Bataks to more vi orous effort. They sent Dr. Bendtz the U.S. to recruit teachers, study cu riculum and building plans, and see wh sources of revenue might be availabl The Bataks themselves have raise $150,000 to launch the law school. T Lutheran World Federation, of whic the Batak Church is a member, has pron ised another $150,000 for the school theology. American churches, educ tional foundations, and private gifts ma swell the total.

A new era in the spread of Christiani has dawned. The indigenous church of Asia are making their mark on t life of their own nations, bringing t gospel of Christ to bear on the ferme of our times. The churches of Ameri can learn much from the Batak Churc of Sumatra. —ROBERT E. VAN DEUSEN

Delegates Are Heading North

By ALBERT P. STAUDERMAN

ULCA will hold first biennial convention on Canadian soil when it meets at Toronto this week for its 19th session

WITH TORONTO, ONTARIO, as their goal, most delegates to the 1954 convention of The United Lutheran Church in America will this week be traveling northward across the Canadian border. When the ULCA meets Oct. 6-13, it will for the first time since its organization in 1918 be holding a biennial convention outside the United States.

A large group of delegates will feel very much at home in Canadian surroundings, however. Three of the ULCA's 32 constituent synods, embracing more than 200 congregations, are natives of the dominion which occupies the northern half of the North American continent. The Nova Scotia Synod, the Canada Synod, and the Synod of Western Canada join with 29 sisters to make up the 2,143,020-member ULCA. Most congregations of the Icelandic Synod and some of the Slovak-Zion and Pacific synods are also in Canada.

LUTHERANS CAME EARLY to Canada. One year before the pilgrims in the *Mayflower* landed on American shores, Lutheran services of worship were being conducted on American soil at Hudson Bay. A group of Danish explorers searching for the Northwest Passage to India and led by Captain Jens Munck were accompanied by a Lutheran pastor, Rasmus Jensen, who from August 1619 to February 1620 conducted regular services for them.

Forty of the crew of the two Danish vessels died during the winter and were buried on the Hudson Bay shores. Two months after he had led the first Lutheran Christmas service in the New World—and had been presented by the Danish sailors with white fox skins to line his clerical gown—Pastor Jensen also died and was buried at the Hudson Bay settlement.

The oldest Lutheran congregation still active in Canada is Zion Church at Lunenburg, Nova Scotia, founded in 1772. Two other Canadian congregations date from the 18th century.

Canadian Lutheranism has gotten a

ST. JAMES EPISCOPAL CATHEDRAL
Lutheran delegates will hold communion service in this historic Toronto edifice

TORONTO, CANADA'S SECOND CITY
It is host to the ULCA's first Canadian convention

big boost in recent years through the immigration of more than 100,000 Lutheran "New Canadians," mostly DPs from northern Europe. Many of these have been gathered into established congregations, while a few have formed new linguistic congregations of their own. Their travel into agricultural areas of Canada's western plains has helped to increase Lutheran population in the provinces of Manitoba, Saskatchewan and Alberta.

PRESENT concentration of Lutherans in Canada is in southern Ontario, the area where the ULCA will meet. At Waterloo is the college and seminary of the Canada Synod. Large ULCA congregations are to be found in the cities of Waterloo, Pembroke, Hamilton and Kitchener. Toronto has five smaller congregations.

Far from concentrated are the Lutherans in the western provinces, still the land of the "wide open spaces." There pastors whose parishes may consist o half-dozen scattered congregations th nothing of driving as much as 20,(miles a year over difficult roads as p of their normal ministry. Anti-fre tire chains and even snowshoes are portant tools of their calling!

Besides the institutions at Water an inter-Lutheran seminary is oper at Saskatoon, Saskatchewan. An old p ple's home is conducted by the Icela Synod at Gimli, Manitoba. A full c plement of youth and leadership ca is part of the program of the Cana synods. The United Lutheran Pub tion House has a branch store anc Canadian headquarters at Kitche Ontario.

LUTHERANS IN CANADA are re sented by a general agency, the Cana Lutheran Council, whose functions similar to those of the U.S. National theran Council. There is also a Cana

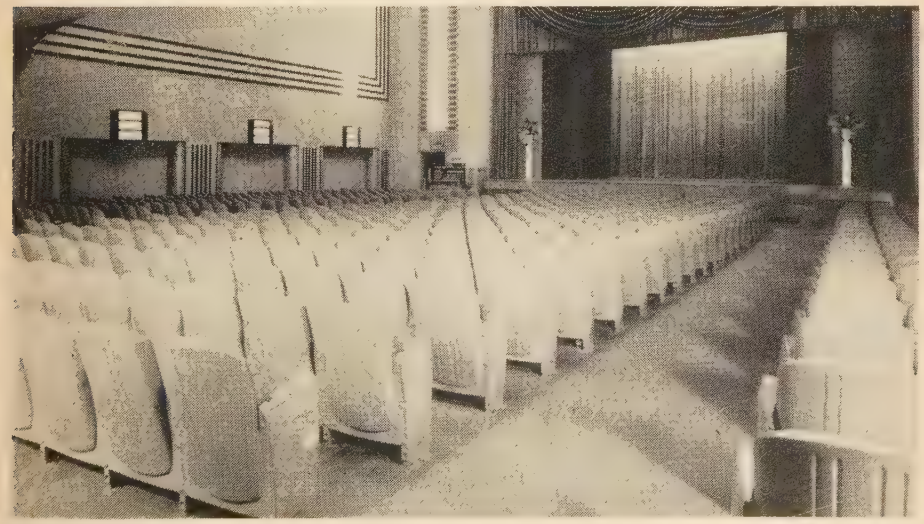
National Committee of the Lutheran World Federation, headed by ULCA pastor Dr. C. H. Whitteker, president of the Nova Scotia Synod.

Churches are to be found in almost all Canada's populated areas. Even in the Province of Quebec, strongly Roman Catholic and in places French-speaking, there are seven congregations of the Canada Synod. Five of these are in the city of Montreal. At the extreme eastern end of the dominion, in the recently acquired Province of Newfoundland, bilingual Lutheran mission work is to be started in the near future at St. John's. Some 3,500 miles to the west, congregations are active in the Pacific Coast ports of Vancouver and Victoria, British Columbia.

TORONTO, CANADA'S second city, seems peculiarly appropriate as the site for a convention since its name means "a place of meeting." Originally called York, the city was burnt by U.S. forces during the War of 1812. Rebuilt, it became noted as an educational, commercial and publishing center. The Toronto Stock Exchange deals in more mining stocks than any other in the world. The city's new subway system opened earlier this year.

Convention sessions will be held in the auditorium atop the large T. Eaton department store on College Street. The King Edward Hotel is to be convention headquarters. St. James' Episcopal Cathedral has been borrowed for the opening service of Holy Communion at which Norwegian Bishop Eivind Berggrav will preach, since no Lutheran church in the city is of sufficient size to accommodate all the convention delegates.

CROWDED SCHEDULE of ULCA conventions usually does not permit delegates much time for sightseeing. The area between hotel and convention hall is about all they see of the cities in which the church meets. This year, however, almost all are assured of seeing more of the Canadian countryside and of other communities. Plans made by the Canada Synod's convention committee include transporting all delegates from



VOICES WILL RESOUND THROUGH THIS HALL
Auditorium of T. Eaton store where business sessions will be held

Toronto by special trains for a 70-mile Sunday trip to Kitchener and Waterloo. Delegates will attend morning services at churches in these cities, then be taken to dinner in the homes of church members according to a carefully planned schedule. In the afternoon, a mass rally is to be held in Kitchener's Memorial Auditorium, with delegates returning to Toronto afterward.

Canadian hosts to the ULCA will be headed by Canada Synod President A. G. Jacobi. Chairman of the convention committee is John H. Lauman.

COS Chairman Explains Procedure

By W. CARL SATRE

Reasons for some recommendations in report on church's organizational structure are outlined and amplified

Since the release of the report of the ULCA Commission on Organizational Structure, which recommended far-reaching changes and proposed 118 recommendations to convention delegates, THE LUTHERAN *has published many news items, four feature articles and a dozen comments from board presidents or executives. Here Dr. Satre, pastor of Augsburg Church, Toledo, Ohio, and chairman of the commission, gives his views on some phases of the document.*

IT IS NATURAL THAT a report such as that of the Commission on Organizational Structure should raise questions and need some interpretation. We appreciate having comments prior to the convention as they will enable the commission to give its answers to questions raised by the excellent analysis which appeared in THE LUTHERAN and by statements from officers of boards and agencies. Some items which we recommended are already in practice and our recommendations are intended to make them the regular and recognized procedure of the church.

Soon after the commission started its work we realized the tremendous amount of material and ground that would have to be covered to bring anywhere near an adequate report to the convention. We realized that the fifteen months in which we had to work might make it impossible to cover all the areas that such a study could cover.

The commission decided to concentrate first on those areas, such as boards and agencies, which in a real sense are the creation of the convention itself. During the short time at its disposal the commission worked intensively at its assigned task and is submitting its report as it was instructed to do by the Seattle convention, "to report its findings and recommendations to the 1954 convention of the church."

OUR FINDINGS RESOLVED themselves into four categories. 1) Certain areas the commission believes have been adequately studied and discussed. Recommendations considered necessary have been formulated. 2) Other areas have been studied but the commission felt that time did not permit a thorough evalua-

tion. These have been referred to the convention with recommendation for further study. 3) Some information came to the commission regarding which we were uncertain as to our authority. We felt the conclusions reached should be in the possession of the convention and these opinions are in the form of appendices A, B and C. 4) Other information and conclusions which the commission believes will be of value to the church have been turned over to the Executive Board with the request that they be given to the boards concerned, to be used as they see fit.

The questions which have been raised in THE LUTHERAN will be fully answered at the convention. The commission desires the best possible understanding by the delegates of all its recommendations. I believe, however, I can answer here certain general questions that have been raised—for instance, the matter of limitation on indebtedness of boards. The commission does not expect this recommendation to interfere in the normal business procedures of a board but surely no board considering a major indebtedness which might affect its relationship to the church or impair its normal program should be unwilling to consult the Executive Board as to the wisdom of such indebtedness in the light of the entire program of the church.

WITH REGARD TO SPELLING out the responsibility of the Executive Board, the commission through its studies found that it many instances the church and its boards and agencies have given this central place to the Executive Board because in our present structure it is the only board that can integrate and co-ordinate the work of the whole church. Initiative and freedom of action are not taken from boards, however, as any adverse action by the Executive Board can be appealed by any board to the next convention of the church. Each board still retains the privilege of direct report to the convention. The defined responsibility of the Executive Board, however, would give that body the opportunity to evaluate any new program or radical change by a board in the light of its effect upon the whole program of the church. Many recommendations concerning the Executive Board are simply recognizing practices already established.

There is some sentiment that THE LUTHERAN should be entirely independent of the Board of Publication. The commission, on the other hand, recognized that the printing plant of the Board of Publication has been geared to the production of THE LUTHERAN and that the Board of Publication has been very active in promoting THE LUTHERAN up to its present place of prominence. The commission does want to free the editor of other responsibilities so that he can devote his full energy to the development and promotion of THE LUTHERAN, and yet have at his disposal the resources of the Board of Publication. From its study of the United Lutheran Church and other church bodies the commission came to the conclusion that placing THE LUTHERAN in every home would be one of the greatest possible helps in building a stronger church.

The questions raised concerning changes in the proposed pensions set-up and regarding the work of the treasurer and comptroller are technical and the commission's intention will be fully explained at the convention.

THE COMMISSION did study the relationship of synods to the United Lutheran Church and to other synods, particularly as the subject related itself to boards, agencies, the convention and institutions. The commission believes that

HEADED 16-MAN COMMISSION
Dr. W. Carl Satre

a thorough study of the polity of the church should be made. We recognize the areas in which synods overlap territorially but we also recognize that synods themselves are very much concerned over this matter and are doing something about it, as is witnessed in the realignment of the synods in the east and the merger of the synods in the middle west. Also, many synods are at present making very thorough studies of their own structure and efficiency of their organization.

The commission had called to its attention the vast differences in the various synods both territorially and numerically and also the barriers that seem to slow up the free flow of ministers across synodical lines. We believe that many of these so-called problem areas will disappear as the backgrounds from which these synodical lines came fade away and we become a truly United Lutheran Church. Here is one place where the Council of Synodical Presidents can lead the way, particularly if the proposed council studies the relationship between constituent synods and the ULCA to determine the desirability and feasibility of modifying the present division of functions between the constituent synods and the ULCA within the structure of the United Lutheran Church in America.

It has been proposed by some that the United Lutheran Church be set up in regions or districts for administrative purposes, especially from the viewpoint of the ULCA, its agencies and auxiliaries. This has been done on a small scale by the office of the Board of American Missions in Chicago and the various offices and stores of the Board of Publication. No definite conclusions were reached by the commission on this subject.

THE VARIOUS COMMITTEES of the commission are taking seriously all the questions that have been raised in THE LUTHERAN. Many of these very questions were raised in the discussions before recommendations were passed. The commission tried to look on every side of each recommendation, endeavoring to evaluate the effect that each would have on the board affected, on the program of the church as a whole and on the future of the United Lutheran Church. We tried as best we could to follow out the instruction of the Executive Board to us, that we were not to regard personalities but rather to study structure so that we might bring forth the best possible working organization for the ULC

The commission has been gratified at the reception of its report by the rank and file of the clergy and laity of the church as well as by board members and staffs. Perhaps we have not been as radical as many desired, but as Dr. Fry has pointed out, further study will be necessary in the years ahead to adjust to changing conditions.

Questions have been raised by some about the centralization of authority or responsibility proposed for the Executive Board. However, this co-ordinating responsibility occurs almost exclusively on the level of the ULCA boards, agencies and auxiliaries. We have not disturbed the independence of synodical relationships.

As presently constituted and for all practical purposes the boards, agencies and auxiliaries are little kingdoms within the kingdom. Each is autonomous, reporting only once every two years to the convention. That report tends to become a promotional effort for a cause rather than a factual resume. Any questions or criticisms of the work of a board during the sessions of a convention too often are construed as a personal attack upon the board or the executive secretary and may cloud the real issue.

There are certain areas of church function about which the church will always have limited knowledge and for which it cannot place definite responsibility. An Executive Board with continuing responsibility to co-ordinate the work of the church could do this and report it to the church. It should furthermore be recognized that if there are too many areas which are the responsibility of no single board or if the church is divided into too many segments, there is greater danger of abuse of power than if one group of 21 people is held responsible.

The church can watch one board and guard against abuse of authority more easily than it can watch numerous boards which at times question the authority of the convention itself. The Executive Board will at all times be subject to the ULCA in convention. Any board which thinks the Executive Board is exceeding its authority or acting in a manner contrary to the best interests of the church as a whole can submit the matter to the convention in its report.

The conclusion of the commission's report states: "The primary goal of the Commission on Organizational Structure has been a more effective church. No single commission can ever say the final word on the organizational structure of a dynamic, forward-moving body such as The United Lutheran Church in America. With this understanding the commission has done its best in the limited time available to fulfill the task assigned to it by the 1952 convention. It is the devout hope of the commission that its recommendations will not only bring greater efficiency but at the same time will maintain and enhance the spiritual values of The United Lutheran Church in America as a living witness and instrument in the work of our Lord Jesus Christ."

We need to rethink the Christian message in each generation. We have to consider it more methodically, to find out anew why we believe in Christ. Only then can we tell our fellowman.

—Hanns Lilje

Miracle at Evanston

By FRANKLIN CLARK FRY

Assembly of World Council of Churches fulfilled the expecta-- tion of even the most hopeful. It was a reminder of Pentecost!

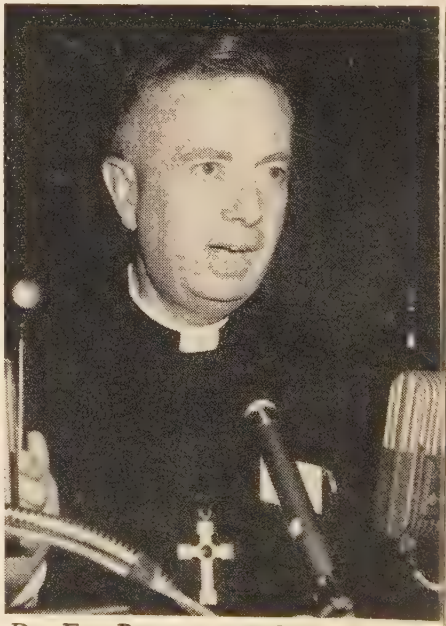
WE SHALL BE GRATEFUL as long as we live for the opportunity of representing the United Lutheran Church in America at the Second Assembly of the World Council of Churches. Every one of us has become a more mature Christian as a result of this experience. Our horizons are broader. Our insights into our own faith are deeper. Our Christian courage and resolution are higher than before we went to Evanston. Many people have asked us, Did the Evanston Assembly live up to expectations? Every one of us answers with an unqualified Yes.

The *fact* of the Assembly was awe-inspiring in itself. Never before in Christian times had so many official representatives from so many autonomous churches come together from so many lands. Even the historic Amsterdam Assembly, at which the World Council of Churches came into existence in 1948, was eclipsed in numbers. No wonder many of the most thoughtful spirits in attendance hailed the Evanston Assembly as a modern miracle. The Germans called it a *"Pfingstwunder,"* a reminder of Pentecost.

WE AMERICANS had a special reason for thankfulness and relief when the opening prayer rose to God. The Central Committee of the World Council of Churches had stipulated that all elected delegates from the member churches would have to be allowed admission into the United States or the plans for the Assembly would be cancelled. The American members had agreed that this was a just proviso, but it was difficult to fulfill. Only the good will of high officials in the U.S. Government, and great persistence and persuasiveness on the part of World Council spokesmen, made this achievement and the Assembly itself possible. Delegates from behind the Iron Curtain posed a problem of special gravity.

THE ATTENDANCE was impressive. Five hundred and two delegates were present

Dr. Fry as chairman of the ULCA delegation has written this official report on behalf of the 12 individuals who represented this church at the Evanston assembly.



DR. FRY PRESIDING AT WCC SESSION

from 132 of the 161 member churches. Two additional communions were received into membership at Evanston: the Dutch Reformed Church in the Cape Province of South Africa and the Bantu Presbyterian Church, also in South Africa. The contrast between these two new applicants was eloquent in itself of the inclusiveness of the World Council of Churches and its great potential as a reconciling force in Christendom.

No FEWER than 53 churchmen made the journey from India alone, a far higher number than to any previous ecumenical meeting. The Orthodox churches in the World Council fellowship, too, were conspicuously better represented than at Amsterdam, with strong delegations in evidence from the Ecumenical Patriarchate and the Church of Greece. Sadly absent, on the other hand, were our Christian comrades in the churches of China and of some countries in eastern Europe like Romania, with which all contact has been temporarily cut off. Two delegates from the Lutheran Church in Poland inexplicably applied for their visas far too late.

Counting accredited visitors, consultants, fraternal representatives from world confessional associations, youth consultants and observers from non-member churches, 1,298 official participants joined in the Assembly from 179 communions in 54 countries.

The attitude and spirit were a testimony to the unity that all churches have in Christ. Coming from a great diversity of backgrounds, from varied confessions and traditions, the Evanston delegates consistently manifested an irenic feeling toward one another. One all-embracing purpose and intense loyalty to one Lord bound us together in one body from first to last.

Many tensions, arising from our different beliefs and from the convulsive state of today's world, lay beneath the surface but were not allowed to disrupt or even obscure our deeper agreements as followers of Christ. Magnanimity toward each other was visible at all times. Frictions were at a minimum. Respect and even Christian affection were the ruling mood of the Assembly. The contrast to international political gatherings since World War II was an unspoken but eloquent testimony to our common Saviour.

AS EXPECTED and even beyond what we had expected, the intellectual level of the Assembly was high. No one at Evanston could fail to be impressed with the capable, keen minds in present-day Christendom. The caliber of speeches and discussions encouraged us all through the 17 days of intensive study at the Assembly. Jesus Christ is the Lord of excellent brains as well as of devout wills in many lands. The documents of Evanston will be a vigorous stimulus to thought in ever-widening circles.

The premises on which every draft-report was constructed delighted and rebuked us. Those premises were two: 1) Every statement, even about practical church life, was consciously based on theology. 2) The accepted authority, to which everybody instinctively and invariably appealed, was the Holy Scriptures. Biblical theology was accented more strongly at Evanston than will be true even at Toronto.

When some of us, being Americans, were tempted at times to become impatient at what seemed an almost undue preoccupation with theology, we remembered as Lutherans that we ought to welcome it. This attitude and method belong to our own authentic heritage. One of our number, a specialist in evangelism, remarked in a chastened spirit that evangelism itself has never been given as thor-

ough and illuminating a theological basis in our United Lutheran Church as in the World Council of Churches. Here, to a special degree, our association with fellow Christians in the ecumenical movement should recall us to our own best. Thanks to the World Council of Churches, we are inspired to be more consistent Lutherans at this vital point than ever before.

THE WORLD COUNCIL'S conception of itself is reassuring and well-balanced. Misgivings that were plausible at an earlier stage in its life are being effectively dispelled. The World Council definitely does not conceive of itself as a church, much less as a superchurch. Sincere convictions about the Gospel are respected, and will certainly not be overridden, in 1954. The general secretary, Dr. W. A. Visser 't Hooft, voiced this fact in a wholesome and unmistakable way, with not even a single voice dissenting, when he stated in his report:

"The World Council of Churches is essentially an instrument at the service of the churches to assist them in their common task to manifest the true nature of the church. It is an instrument and must therefore never be considered as an aim in itself. The important thing is not the World Council as an organization. What is important is that the churches should be the church. It is therefore a sign of confused thinking to speak of the World Council itself as the World Church. And it is completely erroneous to suggest that the World Council is or has any ambition to become a superchurch, that it is a center of administrative power. There is not a single church in the membership of the council which desires this; there is not one which would tolerate this . . .

"The World Council does not stand for a general relativism, but for an honest and respectful confrontation with the ultimate issues of the faith and refuses therefore to promote the cause of unity at the expense of the cause of truth . .

"But it would be lack of realism and lack of gratitude to God if we should underestimate the reality of the fellowship which has already been given to us While recognizing its imperfection, we must render thanks to God that through the witness which we have been allowed to render together in many fields, through the common tasks which we have been permitted to undertake, the meaning of the wholeness, of the universality and of the unity of the church have become clearer to many . . . (Churches are called to go as far as conscience permits them to go in showing that fundamentally there is one and only one Church of Christ."

THE MAIN THEME of the Assembly was a courageous one: "Christ the Hope of the World." Its choice was a token of and a contribution to the maturity of the World Council of Churches. Contrary views and conflicting emphases are particularly rife in Christendom today on the subject of Christian hope. Eschatological hope, which fixes its eyes on the final triumph of Christ when He returns in glory, and hope of betterment in the present world, due to the power of the Holy Spirit working in us, were sure to be pitted against each other in a sharp antithesis, at Evanston.

Both convictions found strong and reverent advocates in the Assembly. The issue was joined at the very first session when Prof. Edmund Schlink, of Heidelberg University in Germany, and Prof. Robert L. Calhoun, of Yale Divinity School, made impressive, and vividly contrasting addresses on this one theme. Both Christian points of view gained balance and depth at Evanston from the

challenge which each made to the other.

As a seedbed for its consideration of the main theme, the Assembly was fortunate in having before it a provocative preparatory document that had been composed by a commission of 29 of the ablest and most alert thinkers that could be enlisted for this assignment. The wide ecumenical consensus which these scholars, drawn from many confessions, were able to arrive at, was a heartening sign. Early in the days at Evanston itself, the entire delegate body was divided into 15 groups for four periods, aggregating nine hours, to grapple with this document in an intimate and informal atmosphere. This process culminated in the adoption of a statement of the Assembly's own views, a task which proved to be as difficult as it was rewarding.

"CHRIST, THE HOPE of the World" was applied at a later stage of the Assembly's study to six present concerns of the churches: (The names of the ULCA delegates assigned to each "section" are given in parenthesis)

1) Faith and Order: Our Unity in Christ and our Disunity as Churches (Dr. Fry and Dr. Sittler). 2) Evangelism: The Mission of the Church to Those Outside Her Life (Dr. Lesher and Pastor Lotz). 3) Social Questions: The Responsible Society in a World Perspective (Dr. Scherer and Mrs. Witzeman).

4) International Affairs: Christians in the Struggle for World Community (Dr. Herman and Mr. List). 5) Inter-Group Relations: The Church amid Racial and Ethnic Tensions (Dr. Conrad and Miss Knubel). 6) The Laity: The Christian and His Vocation (Dr. Gladfelter and Dr. Stoughton).

Each section prepared and submitted to the Assembly a carefully written draft of its common convictions after five lengthy sectional meetings. These documents were received by the Assembly and commended to the churches for further study. Christian hope is the accent and the golden thread that runs through all of the sectional reports and gives them coherence and unity.

The essence of the whole Assembly was distilled in a *Message*, adopted on the final day (*see* THE LUTHERAN, *Sept. 15*). Earnest resolutions were voted by the Assembly for transmission to the member churches on the twin themes of 1) persecution and suffering and 2) the urgent need for reducing international tensions.

Addresses at Evanston were notable and often brilliant. Four that will never fade from our memories were "Evangelism" by Dr. D. T. Niles of Ceylon; "Asia and Africa Ask Searching Questions" by Dr. Charles Malik; "Our Dependence Is Upon God" by Reinhold Niebuhr; and "The Tensions of the World and Our Unity in Christ" by Bishop Eivind Berggrav. Equally memorable, although of a different character, was an extraordinarily able presentation of Christian policy in the present world crisis by Dr. O. Frederick Nolde, the director of the Commission of the Churches on International Affairs.

THE CHURCH of Norway has proposed an alteration in the constitutional *Basis* of the World Council of Churches to make it read: "The World Council of Churches is a fellowship of churches which, *in accordance with Holy Scripture*, confess our Lord Jesus Christ as God and Saviour."

The italicized words will be added if this amendment is eventually approved. The evangelical intent of our Norwegian Lutheran brethren is clear and commendable. According to the procedures of the World Council, this suggested change will be weighed carefully by the Central

Committee, which will offer a recommendation to the Third Assembly in 1960.

The World Council's activities have grown up in response to stimuli from outside. Emergency needs and the expressed desires of member churches have led to the formation of one department after another. A Committee on Structure and Functioning presented a simplified and better integrated plan of organization to the Second Assembly for its approval, which was willingly given.

Under the new scheme there will be one general secretary and four associate general secretaries. Three of these associate general secretaries will be in charge of divisions of the Council's work, each embracing several departments. The fourth officer of this rank will be Dr. Nolde, as Director of the Commission of the Churches on International Affairs. The governing, interim body will continue to be the Central Committee of 97 members. One of the salient features of the reorganization diagram is the insistence that one or more members of the Central Committee must serve on each departmental committee, thus providing direct liaison.

The staff of the World Council of Churches is small in number according to American standards, only 24 strong. The World Council is blessed that they are *strong*.

A model *budget* was adopted at Evanston for the next six-year period at the rate of $441,000 a year, $420,000 of which is to be contributed by the member churches. Even though the operations of the Council are economical and really frugal, approximately $110,000 of increased annual revenue will be needed from now on. Welcome indications have been received that the non-USA member churches are likely to increase their gifts by 50 per cent in the aggregate. Requested contributions from the USA member churches will rise by about 25 per cent. Your delegation is thankful that the United Lutheran Church in America has met its full expected share of the World Council's expenses without fail.

What was done by us was much less significant than what was done in us and, we hope, will be done through us in interpreting the spirit and content of Evanston to our church. In the apt words of one ULCA delegate, "This once-in-a-lifetime ecumenical experience will make each of us a better Lutheran, appreciating his own church, learning with profit and understanding from others."

The Second Assembly of the World Council of Churches is a landmark in American Christian history. Maybe it will be a watershed. We predict that the vision and insights radiating from Evanston will quicken church life on this continent for a generation to come. This is our prayer in the name of Christ, the Hope of the World.

To say "Our Father" is therefore to refuse to be alone before God. It is to take sides against our own selfish and vain individualism; it is to pray in the church, in communion with the church; it is to accept responsibility in the presence of our Father for the brethren for whom Christ died even as He did for ourselves . . .

—Marc Boegner in *The Prayer of the Universal Church* (Abingdon)

Love Is a Good Idea

By RALPH W. LOEW

To make it work requires that we put some affection into it and remember that we are participants in today's struggles

EVERYONE AGREES on the principle of love, but some people put some affection into their love. They don't just accept the idea. They move out on it. They love someone or something until an idea gets into action.

Look for instance at the many camps which are located near our cities. The shores of the lake, the hillsides and the farmlands welcome these visitors from the city streets. For a few brief weeks boys or girls have an experience of corporate living which brings them new poise, independence and happiness. There must have been hundreds of people saying, "Of course, we love children"—but someone put some affection into his love and camping was made possible.

TAKE ANOTHER LOOK at the playgrounds of a city. I remember the man down the street in our boyhood home who chased the noisy youngsters who played ball and ran over the front lawns. It was tough on a person who had no children to have these brash youngsters swarming about. Everyone loved children—but they ought to be kept in their place. Yet someone put some affection into love, and here and there—not nearly enough of them—are playgrounds. Whenever anyone wants to remove a playground to put in a parking lot or build some money-making project, let him remember that life's finest investment is in our children.

Or, remember John Chapman. We really know him as Johnny Appleseed. Out in Ashland, Ohio, there is a statue to him for he roamed the highways and byroads of the Ohio countryside planting apple seeds. His concern was about the personal investment of an idea. If we have trees which make our city famous, it will be because someone has the long look, loves trees and then is willing to put some affection into his love.

INCIDENTS SUCH AS THESE can be multiplied in every area of life. Perhaps one of the problems of living in an age where there are so many enormous problems, is that we begin to think that we can do nothing about them as little people.

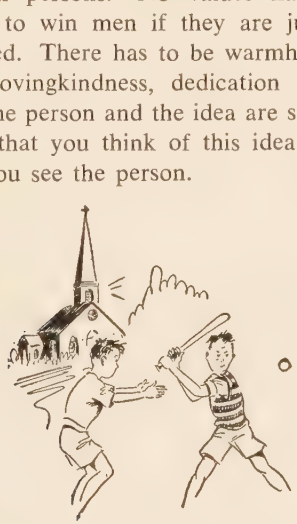
I remember once interviewing a picket at the White House. A group of men and women were walking, single-file, in front of the president's residence with various signs. I asked one of the men why he was doing this and he said, "I want to influence the president."

When I reminded him that the president was out of the city, he replied, "I still want to speak up." That's our privilege. But it seems that one ought to do more than just get something off one's chest. Freedom ought to have better purposes, and energy ought to be clothed in nobler flesh. I'd rather plead before a jurybox, than stand on a soapbox. I'd rather work with people than just get something off my chest.

OUR COMMON DANGER is that we become spectators at the grand drama and forget that we are participants. "It is a sad day," said a great American preacher, "when a man becomes content with the thoughts he is thinking and the deeds he

is doing, when there is not forever beating at the door of his soul the great desire to do something larger which he knows he was meant and made to do."

The idea of playgrounds, camps and apple trees ultimately gets into the world through persons. No values have the power to win men if they are just announced. There has to be warmheartedness, lovingkindness, dedication of self until the person and the idea are so combined that you think of this idea whenever you see the person.



Even the Statue of Liberty, monument that it is, has become the invested symbol of freedom throughout the world. It is a tragedy then if we permit our country to be known only as a power to be feared and hated. For hatred can come into being through persons, too. The mention of the name of Hitler, or Stalin can bring memories of hatred and cruelty. We've all got to choose the way in which we're going to be remembered. For we all incarnate some kind of an idea.

WHAT DO YOU WANT most out of life? Do you want folks to admire you? To envy you? To covet what you own?

Somewhere, there is at least one person—and perhaps even a group—who believe in you and trust you, who find in you the clear, clean expression of a great faith. Eleanor Wilson McAdoo once said, speaking of her famous father, "Even when I was a little child, I was conscious that I was because of him." Fortunate that person who has a friend or a parent who is an example like that. There is no finer picture in our country to inspire patriotic love of the ideals for which our nation stands than to see a little boy standing in the shadows of the great pillars of the Lincoln Memorial, looking up at that heroic statue of a man who loved truth enough to give himself incredibly to it.

Great freedom always entails great responsibility. If we are to be free to speak, free to worship, free to live, then we must really speak, worship and live. We shall do more than announce ideals; we shall have to live them. We shall have to do more than to say we are free; we shall have to be free—responsibly, nobly free.

The other day, walking into the terminal to take a train, I saw a group of tourists being photographed. The photographer called to them, "You folks on the edges will have to move in closer, or you won't get into the picture." I wished that he could have shouted that all around the town to those who stand on the edges of so many struggles for the common good. Either we shall have to move in closer or we won't be in it, and the reason for life will be gone.

Let's be in favor of love—but put some affection into it.

IF WE DO NOT MAKE ROOM for God in this atomic age, there will be no room for us.
—C. K. N. BARDSLEY

QUESTION

THE MORNING WAS BRISK and breezy —perfect housecleaning weather. I could hardly wait to get the family off to their morning pursuits so that I could get at mine. I even found myself zipping through our morning prayer and had to slow down to match the pace of the rest of the family.

Dan grinned at me, as I raised my head. "What are you zooming at so fast, fair wife?"

"The hall closet! By the time you all come home, everything will be aired, mended, and returned to a sparkling clean cupboard. No trouble to the family. Just leave everything to friendly, dependable and, above all, thorough Mother Melton and her housecleaning methods."

"Sounds like a good day to be out from under foot, eh, young ones?"

"You said it!" "Boy, yes!" "Say it again!"

THE VERDICT seemed unanimous. For a minute I was irked. Maybe they were glad to be out of the way, but they all had the benefit of living in a clean house, which was definitely not self-cleansing. Housecleaning is hard work but it is important. Ask any woman who lets it go sometime! No need for them to sound so high and mighty as though it was something I just dreamed up to keep myself occupied while they went off and did all the really important and interesting things.

"Well, since you're all so glad to be leaving, you'll enjoy carrying out the dishes and stacking them for me, I'm sure." I smiled, trying to keep the edge out of my voice.

PETE LOOKED AT ME. "If you're mad, you'd better spill it. We can take it."

"What makes you think I'm mad? All I want is a little co-operation on a day that's going to be pretty hard work."

"Even if you're smiling, I can tell when you're mad by your voice. It sounds tight or something."

"Let's do what Mother asks and carry out the dishes," said Dan firmly. He picked up his own plate and coffee cup and headed toward the kitchen, Pete at his heels, still talking. "But you mustn't let your anger stay inside, our teacher says. You're supposed to hit a ball or a punching bag or something. Then you won't want to hit people."

"I don't want to hit people," I assured him. "Not people. Just a small boy who talks too much." But I am sure my voice wasn't tight as I said it, for how can you stay cross when someone is trying so hard to help you? I dropped a kiss on his ear before he could duck away, as his masculine code seems to demand.

"Wouldn't Mother look just too cute punching a punching bag?" sniffed Karen. "Maybe she could have some of her friends in and they could take turns."

"She could ask Mrs. Ittel," Dan suggested.

"And Donna's mother," said Susie.

"And Mrs. Schmidt," Karen added. They went into gales of laughter in which we all joined. We didn't sober up

till Susie dropped a glass, scattering the splinters all over the floor.

"Never mind, honey." I smiled with left-over laughter into her worried eyes. "It's one that came with peanut butter, anyhow, and the way we eat it, we'll have another by supper time."

SHE GOT THE DUSTPAN and I let her brush up the larger pieces. However, I took care of the smaller ones and the spattering of milk. "No use adding cut fingers to the mess." I winked at her as I stooped to finish the job. She put her arms around my neck. "I'm glad you're not mad about it."

"Come on," urged Dan. "Let's get out of Mother's way." He took the dustpan from me. "I'll drop this stuff in the trash barrel." Then, as he kissed me, "Don't work too hard, honey. We don't want you to get all tired out."

I took his words as I thought he meant them, concern for me. Just the same, I found myself moving quickly about the kitchen and not just from sheer joy in the beauty of the morning. I addressed myself in stern tones. "Will you do me a favor, Connie, and stop acting like an idiot! Suppose no one else in the family does appreciate it. You still know the work has to be done. Must you be so dependent on having them encourage you to do what you know has to be done?"

There is a certain satisfaction in tackling a job like that hall closet when you're feeling full of energy. The tug and the pull at the hangers loaded with heavy coats gives you a feeling of having overcome something when at last you have the stubborn things firmly anchored on the clothes line. Sorting the old hats and mufflers and gloves that accumulate on the shelf is an accomplishment that always gives me pleasure, even though I know it will take the family a very short time to mess them up again.

THE PART I DON'T LIKE is deciding what to do with things like that old green hat of mine. It was the latest thing when I bought it, so of course it went out of style quickly. Feathers like that are no good now. But I still like it too much to throw it out. And I certainly couldn't give it to anyone. "Poor thing!" I laughed and stuck it rakishly on the side of my head.

All the way in the back of the closet I found an old family picture that I get out and dust each year before putting back again. It's getting to be quite an antique, as is Dan's golf bag which I pulled out next.

Leaning the bag against the wall, I loaded my arms with mufflers and other stuff to be aired. The back door was a bit of a problem but I managed without dropping more than half my cargo. I was draping the mufflers over the line when I heard a shriek from next door.

"Connie! For the love of our forefathers," demanded Claire Mawson, "what have you got on your head?"

"Who, me?" I asked stupidly, as though there might be another Connie within hearing range. I had forgotten all about my gleaming emerald chapeau till my hand touched the feather. Then I joined in her shouts of laughter.

"I guess I do go a little crazy when I start to houseclean," I confessed. "It's something I feel I have to do—"

"And Dan doesn't see why."

I STARED AT HER in amazement. "Did he tell you that? Why, I never—"

"Nobody had to tell me. Charlie's the same way. And it makes me so mad I could throw things at him. I don't think it's unnecessary to take inventory at the store, do I?" She paused. "Or do I?"

"Are you asking me or telling me?"

"I thought I was telling you, but right now I'm asking myself. Do I?"

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By RALPH D. HEIM

THE REVISED STANDARD VERSION is not, by any means, altogether new in its language. In a way it is largely an anthology of all previous English versions, especially the King James. The passages printed here show how much alike the two versions are, although the difference is usually greater than in their respective renderings of the Beatitudes.

This likeness is in accord with the mandate to the revisers which was stated in this way: ". . . embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in literature."

So much of the King James Version remains. Indebtedness to it can be seen at many points in these RSV Beatitudes, for example in the word "blessed" used although several modern translators have substituted "happy".

THERE ARE REMNANTS of other translations, too.

Actually the King James Version was itself a revision. It had been preceded by many versions. John Wycliffe had done the first complete translation into English before 1400—a handwritten Bible! The first printed one was Coverdale's in 1535. This was followed by such volumes as The Great Bible, The Geneva Bible and the Bishop's Bible, all before the KJV in 1611.

When King James assembled his fifty-four scholars in 1607 all this previous work was at hand. They say, in their introduction entitled "The Translators to the Readers," that "former translations [were] diligently compared and revised."

In particular, though, the revisers were indebted to William Tyndale who had given England her first printed New Testament in 1525. From this translation we get many of our memorable expressions in the KJV, some of them having been carried over now into the RSV. Among these are the major words in our beloved passage beginning, "Come to me, all who labor and are heavy-laden" (Matt. 11:25-30).

(King James Version)

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

(Revised Standard Version)

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

(Matthew 5:3-9)

Personal Problem Clinic

Promises

QUESTION: Last weekend we took a trip to the lakes. We had to get up very early, for we wanted to be there in time for the church service at eleven. But it seems that every time we want to do something on schedule someone in the family spoils the plans. This time it was Romaine, nine. Even though she was up early, had a good start, and knew just when we had to take off, she dawdled. Then I promised her a "Good Humor" at the first refreshment stand if she'd hurry. Well, hurry she did, but we were already so late that daddy decided we didn't have time to stop when the first roadstand came in view. We passed several and each was the occasion of loud complaint. The upshot was that Romaine says I didn't keep my promise. Is that serious?

REPLY: Both the making and keeping of promises to children is a serious matter to them—and they should be also to parents and other grown-ups. Breaches of simple oral contracts are not readily forgotten. A glib promise may yield a parent an immediate gratification, but if it isn't carried out it may also backfire. It is likely to call forth an immediate protest and prolonged pouting. What else could be expected? But more important is the danger that it may destroy the child's confidence in the parent, and it may cause the youngster to feel that since a grown-up has broken faith a child is justified in doing the same.

A pledge ought to be redeemed at the earliest opportunity. If pressure of time renders it impracticable, the facts ought to be laid before the children, along with all the involvements, and they should be given a real part in deciding what to do. If they take part in making a decision they will probably accept it wholeheartedly. Then the agreement must be carried out without any further delay.

Fair dealing pays off. It is good education for both children and elders. Anything less weaves a tangled web, almost impossible to unravel at a later date.

Personal interests

QUESTION: Though my father is in business, his big interest is in literature. My brother has a business head and is giving himself to the store. I am more like my father—I have more intellectual concerns. I am helping with the business, but I am giving all the time I can to literature, philosophy, and psychology. Most of the people I know, however, seem to have no interest in such matters. Candidly, I don't enjoy their company. When I am with them I have to listen to a lot about buying, selling, factories, production, prices, and whatnot.

I feel as if I were locked in a box from which I cannot escape. Of course I have to earn a living, but I'd like to be free in other respects.

REPLY: One ought to be free enough to indulge his real interests apart from the time required to earn a livelihood. That is particularly true for a person who is not happy in his work. Many people if they are to experience any real happiness, must find it in pursuits apart from and different from their daily work.

Perhaps you could renounce your cultural interests and allow yourself to be absorbed into the type of life that prevails about you. But you would probably always be dissatisfied. You will be happier if you make a more determined effort to discover kindred minds and evolve plans to associate with them. Your own congregation should be good hunting ground. Or if your community has a book review club, or some other cultural society, your opportunity may be found in them. If the area has no such groups, and you can find a small number of the right kind of persons, why not start one of your own? Unless your community is unique your only limitation lies in your willingness to strive for what you want.

—EARL S. RUDISILL

BOOKS

Survey of Century of Old Testament Study

Old Testament in Modern Research. By Herbert F. Hahn. Muhlenberg Press. 267 pages. $4.

No one reading such a book as this can fail to recognize the tremendous sweep of the developments in the realm of biblical studies over the past century. To students of the Old Testament the new discoveries and avenues of approach opened by allied sciences have been thrilling. The author's survey of those developments, centering about great personalities such as Vatke, Wellhausen, Tylor, Robertson Smith, Frazer, Max Weber, Gunkel, Albright, H. Wheeler Robinson, and others, is most challenging and stimulating. The value of the survey lies not only in tracing the way Old Testament scholarship has moved in the past but in the reminder it gives us that we have not yet achieved finality in our studies and interpretations. The Bible is a book of life and life is never static.

The following chapter headings at once indicate the content, method and limitations (set by the author) of the book. "The Critical Approach to the Old Testament," "The Anthropological Approach to the Old Testament," "The Religio-Historical School and the Old Testament," "Form Criticism and the Old Testament," "The Sociological Approach to the Old Testament," "Archaeology and the Old Testament," and "The Theological Approach to the Old Testament."

The story of Old Testament study is both fascinating and significant. It indicates the unflagging zeal of men who had been deeply imbued with the spirit of interest and inquiry. It points to the important contribution of dedicated minds to man's understanding of the revelation of God in history and life. And it emphasizes the necessity for co-operative efforts—of historians, sociologists, anthropologists, archaeologists, linguists, and theologians—in evaluating, interpreting and applying the Old Testament for our time. No one approach is sufficient in and by itself.

While Dr. Hahn has produced an excellent, authoritative, and significant book—for which he is to be congratulated—the reviewer is of the opinion that several most vital features of Old Testament study have been ignored (perhaps designedly). There is not a word about lexicography or grammatical, textual, and linguistic developments. The names of Gesenius, Bauer and Leander, Bergstrasser, Kahle, Koehler-Baumgartner, Frank R. Blake, Diringer, Lidzbarski, Noeldeke, Rosenthal, Brockelman, Rahlfs, Swete, Margolis, et al. are either not mentioned, or appear in connection with other than their specialties.

Gettysburg Seminary J. M. MYERS

Mixed Marriage Problem

If You Marry Outside Your Faith. By James A. Pike. Harper. 191 pages. $2.50.

As a result of much marriage counseling in his ministerial work, James Pike states that he "has yet to deal with a problem or discern a solution which was not at root religious." Forty-five case studies are included in this book to describe problems of mixed marriages between Catholics and Protestants, Jews and Christians, and Protestants of various denominations.

Two chapters deal specifically with the problem of birth control and the Roman Catholic rules. Another chapter lists official statements or opinions on mixed marriages by ten Protestant churches.

Taking the stand that a mixed marriage is not good because it lacks common involvement in the most significant of all possible interests, and it robs the parents of a common spiritual relationship with their children, the author nevertheless offers a solution to the problem. He urges each party contemplating a mixed marriage to "rethink his or her religious position in terms of what each really believes and what church most nearly represents that actual belief." A bibliography of informative books for 20 religious traditions is offered for the

couple to study and discuss together.

The author also includes practical suggestions as a guide to interfaith sharing for couples already in a mixed marriage. A final chapter contains helpful advice for nonprofessionals who might be called upon to counsel others regarding mixed marriage problems. ERNESTINE DAUM

Ulster Park, N. Y.

Church Year Sermons

A Symphony of the Christian Year. By Randolph Crump Miller. The Seabury Press. 227 pages. $3.25.

The author divides his book into two parts: one dealing with days and festivals in the liturgical year, the other dealing with Sundays of a nontraditional character. All thirty-one chapters are sermons, giving a popular exposition of the day or festival. At the beginning of each chapter there are suggested Scripture lessons, and the numbers of hymns from the Episcopal Hymnal appropriate for the day.

Dr. Miller looks at the Christian year as a symphony which has a central theme dramatized by the life, death, and resurrection of Jesus Christ. This accounts for the title of the book. Among the nontraditional Sundays and days are Mother's Day, Race Relations Sunday, Independence Day, Labor Sunday, Religious Education Sunday, Youth Sunday. These serve as novel and interesting introductions for lay folk, for whom the book is primarily intended.

Originally the sermons were preached at St. Alban's Church, Albany, California. The author, rector of St. Alban's for twelve years, is now professor of Christian education at Yale Divinity School.

Souderton, Pa. WILLIAM R. SEAMAN

Concerning Sin and Grace. By J. N. Kildahl. Augsburg. 428 pages. $4.75.

This is a series of sermons on the Christian Year, published originally in Norwegian and translated by the Rev. Bernard H. J. Habel, pastor of the Evangelical Lutheran Church. Dr. Kildahl served as the third president of St. Olaf College and later as a professor in Luther Seminary.

The sermons are heart-warming evangelical messages. Their titles are impressive and true to the lessons. The sermons flow from the fountain of well-chosen Scripture and are not stilted by rigid textual or exegetical development. They seem to leap spontaneously from the heart of a pastor who is solicitous of the spiritual welfare of his people. The lessons are happily chosen from a series used in the Evangelical Lutheran Church. The illustrations, which are sparse, are from actual life and within the experience of the author.

As an example of the suggestive pattern of the subjects is the one for the First Sunday in Advent. From the lesson of Luke 4:16-22, the title is "The Year of Jubilee." From the suggestion of Isaiah (61:1), he "proclaims" the liberty brought by our Lord. As stated in the introduction, the author makes it apparent in all the messages that he "knows nothing but Jesus Christ and him crucified." C. P. SWANK

Philadelphia

Religions of Mankind

The Faiths Men Live By. By Charles Francis Potter. Prentice-Hall. 323 pages. $3.95.

The author is a liberal clergyman, founder of the First Humanist Society of New York which "accepts the tentative character of all knowledge" and "ceases to seek certainty." Dr. Potter is interested in comparative religion because he believes something of value is to be found in every faith and nothing final can be claimed for any.

In roughly chronological order more than 50 world religions are described, beginning with animism and ending with present-day groups such as Jehovah's Witnesses and the New Thought Movement. The major Christian denominations are treated at length.

The absence of documentation is a distressing lack in a book which purports to be an accurate handbook for laymen. The vivid and even entertaining text does not compensate for the insecurity one feels about its exactitude. The treatment is superficial theologically. But for a brilliant survey of mankind's adventures in religious experience, this is unexcelled. V. E.

COMMENTS ON THE REPORT

Of the Commission on Organizational Structure

By Dr. Alvin E. Bell,

President, Board of Deaconess Work

A VAST AMOUNT OF WORK has been accomplished in less than two years by the sixteen churchmen appointed to the Commission on Organizational Structure. Their thorough survey . . . and their numerous recommendations . . . will doubtless work to the end of a more efficient and closely knit structure for our church.

If not a single one of the commission's recommendations should be adopted at Toronto, the commission's work would be worthwhile in what it has accomplished in forcing every board and agency of our church to examine itself and its housekeeping methods to discover places of possible improvement.

PERSONS WHO ARE connected with the Board of Deaconess Work are not surprised that nearly one-fourth of the commission's recommendations concerning the six boards of the church, other than the Executive Board, relate to the Board of Deaconess Work. This is natural in view of the work which is peculiar to this board—its operation of training schools and retirement homes; and also in view of the unique nature of the diaconate in the life of the church. The wonder is that there were not more recommendations relating to this board. Most of the ten recommendations, with minor adjustments and clarifications will be quite acceptable to the board. In large part they are in accord with current practice and policy of the board.

Others of the recommendations call for careful scrutiny as to their possible effect, not upon the board, but upon the diaconate in its continuing service to our Lord and his church.

It is open to serious question whether "the present tendency is to make of the diaconate a Sisterhood approaching an Order." The present plan of the "expanded diaconate," inclusive of salaried and non-garbed deaconesses on perfect equality with non-salaried and garbed deaconesses planning retirement in the motherhouses should quiet the unwarranted misgivings of those who fear an "Order of Deaconesses" in our church. There is every reason to believe that the diaconate is regarded by our deaconesses themselves and by this board as an *office*, and not at all as an *order*.

THE BOARD'S own recommendation to the Toronto convention asks that it be "given authority to develop a plan whereby many aspects of the fellowship now enjoyed by those who are members of the diaconate may be offered to all women who are in the service of the church, and that the board report this plan to the church at its next convention."

This and the board's long-range plan to give status and dignity to all women workers doing diaconic service in the church should result in greatly expanding the number of diaconic workers without lowering the standards now proving so successful in improving the service of our deaconesses.

The church at Toronto must decide whether it will maintain the present standards for its diaconate, or lower those standards to attract short-term deaconesses, less well prepared, or limited period full-time service deaconesses. If standards are lowered to attract a part of the diaconate and maintained at present levels for others, will not the minimum standard tend to become the standard for all? With increasing insistence upon higher preparatory standards for our ministers of the Word and sacra-

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Presidents and executive secretaries of the various boards of the church were asked by THE LUTHERAN *to submit their observations on the report of the Commission on Organizational Structure, particularly as it affected their own boards.*

ments, how can we justify lowering the standards for the preparation of our deaconesses who are to be co-workers with our ministers?

THE GENERAL TREND of the commission's recommendations relative to curricula, placement, "setting apart" and direction of deaconesses is toward strengthening the influence of the board and lessening that of the motherhouses. The board should be permitted to work out these problems amicably and in the spirit of the Gospel to the end that values created through many years not be jeopardized.

The commission's recommendation for a constitutional amendment which would exclude deaconesses from board membership on the grounds that "no one who will benefit directly from the actions of a board should be permitted to serve on that board," seems decidedly uncalled for in the case of consecrated servants of the church who are happy to serve their Lord and church for a small stipend plus maintenance and retirement provision.

By the same logic the clergy of our church should be ineligible to serve as ULC delegates lest their votes on pension matters be motivated by personal interest; and the same logic must certainly exclude pastors from our church's Board of Pensions!

The commission's recommendation that the board be forbidden to establish new motherhouses or training schools without prior authority of the church in convention or of the Executive Board seems highly unnecessary. For it is difficult to imagine a board being so stupid as to establish such an institution without prior authority, and then expect the church to take over the support of such an illegitimate child!

Much more serious is the commission's recommendation which might be so interpreted as to strip the Board of Deaconess Work of the right and opportunity of enlisting and training in its schools any other women than those who, upon entering school, are already fully determined upon being deaconesses. A large percentage of all college students change their vocational objectives during their collegiate years. Why, then, deprive the diaconate of the large number of young women who currently decide to become deaconesses *after* entering our training schools?

Dr. Millard E. Gladfelter

President, Board of Education

THE REPORT OF THE Commission on Organizational Structure will for many years be referred to as the study which directed the whole church toward a more effective witness. The commission had a difficult task. From the sincere and enthusiastic utterances of those who work and those who hope it was charged to draw a statement which would point the way for a more effective performance of the church's task. This was not easy.

For many members of many boards, the term and limits of experience are short. For them, the possibilities for growth in a synod in the northwest or the problems of a seminary in Saskatoon do not fall into proper perspective for the work of the whole church as readily as for the very experienced men who serve the church at large. To the commission fell the task of assessing these many problems and possibilities and then confining the report as much as possible within the limits of the directive of the church.

One should first defend, therefore, what some describe as investigations and recommendations that are beyond the directive of the church. The "Organizational Structure of the ULCA" is an all-inclusive term. A full study of inter-relationships of synods, boards, institutions, and commissions calls for an analysis of purposes, performances and policies. This would suggest then, that if not in the report itself, at least in the material assembled preparatory to its compilation, should be found data concerning the need for organizations and boards and hence for their structuring. From these studies and overall observations, one might assume, come the recommendations that some describe as "toward a centralization of power."

This tendency should not be too disturbing. New patterns that result from shifting populations, rapid communication, and a dedicated desire of all boards to serve the whole church have brought us closer together than we are willing to admit. It remains for us only to be able to recognize when vested interests should subside in favor of a united effort that will increase our witness.

THE RECOMMENDATION to co-ordinate the work of boards deserves commendation. This will improve communications, add force to undertakings, and enable boards to understand better the entire program of the church.

With the exception of the one concerning location of offices, all recommendations on the Board of Education are commendable. If the offices are moved, Philadelphia would be preferred to New York. Transportation costs for board meetings and staff travel would be less, distances to colleagues and seminaries would be distributed more evenly, and it is likely that rentals would be lower.

Recommendation F-25 (*that grants-in-aid by the Board of Higher Education shall be made only on the basis of emergency needs of institutions*—ED.) should be amended. The church should, through the Board of Higher Education, enter into positive programs with the colleges and seminaries which would receive financial support. The board should receive funds that can be used for grants to colleges and seminaries for the conduct of specialized programs, institutes, conferences, seminars, and retreats that would strengthen the lay personnel, and build a following and support for the institutions of higher education and the church, within their own constituencies. Monies now spent in the form of grants should be directed toward such activities. The benefits would then come to the institutions, the congregations and those geographical areas in which the constituencies of the institutions reside. Inherent in the programs envisioned by the foregoing plan would be the implementation of Recommendation F-29 (*the development and implementation of a program for the training of lay workers*—ED.).

THE PROPOSALS of the preceding paragraphs coupled with recommendation that the board expand its collection of personnel data regarding present and potential college and seminary professors and administrators would add greatly to the usefulness of the board and provide a badly needed service for many institutions of the church.

The recommendations concerning the Board of Education are few but significant. Any discussion of them should be free of controversy about their intent and full of considerations for effective amendment and action.

By Dr. John W. Rilling

President, Board of Parish Education

DEAN INGE once warned against two kinds of fools—one who said, "This is old, therefore it is good" and the other who declared, "This is new, therefore it is better." In considering the recommendations of the Commission on Organizational Structure we must guard against committing this kind of folly.

Even before the COS was appointed by the Seattle convention, the Board of Parish Education had begun a self-study of its program and staff structure. These findings were made available to the commission, and so far as they pertain to the structure of our board, have been incorporated in its recommendations. We are glad to have the concurrence in our judgment by the commission which could be more objective than our board and staff could humanly be.

HAD IT BEEN POSSIBLE for the commission to do the same with its own findings—to have the boards involved study their recommendations—I believe an even better document would have been produced than the one we have. As it is, there are a number of points on which considerable clarification will be needed. As an example, the matter of approval of worship materials by the Committee on Worship. Certainly there

could be no desire on the part of any board to by-pass that committee. In the production of hymnals, etc., we would need both its counsel and approval. But would we need such approval for a suggested worship service for a camp course, or for an article in *The Parish School?*

Our knottiest problem is the recommended operation looking toward the separation of the Siamese-twin boards—Publication and Parish Education. A happy working relationship has existed between these boards for years. The severance of financial relationships, while administratively feasible and perhaps even advisable, poses practical difficulties beyond this writer's competence to discuss.

Concerning the major issue in the commission's recommendations, the proposed concentration of initiative and power in the hands of the Executive Board, I would not be jealously afraid of such a step. We need more co-ordination, not less. The practical question is how much added responsibility the Executive Board members can assume and still serve as parish pastors or businessmen. Why not elevate stewardship and benevolence, evangelism, and architecture to the status of boards, and let all the boards report to the Executive Board? In this way we could conserve the values inherent in the board set-up, in which each board would continue to plan its own work, and be given both the freedom and responsibility for developing its program of service.

By Dr. S. White Rhyne

Executive Secretary, Board of Parish Education

THE REPORT seems to follow rather clearly outlined objectives. The first is: An expansion of work and of power to the Executive Board. Favorable action on recommendations in this direction will very likely depend upon further definition of such terms as "promote," "general oversight over," "develop long-range plans of the church," "reviewing," "supervision." If the Executive Board is to be given the increased responsibility and power over other boards that seem to be implied, would it not seem wise to raise the structural level of the Executive Board, or to lower the structural level of other boards? At present the Executive Board is elected by, chartered by, and responsible to the convention of the church in exactly the same way as the boards over which it will have "supervision." As long as this parity of structure exists, will there not tend to be continuous questioning of authority?

A SECOND PRINCIPLE seems to be toward a closer definition of all boards and agencies. This is best illustrated by the practically complete severage of relationships between the Board of Parish Education and the Board of Publication. It must be admitted that this is good administratively, but its cold division of responsibilities may stifle the warm, mutual interest in activities and projects that can scarcely be separated in the work of the two boards. The Board of Parish Education has been happy in its relationship with the Board of Publication. It can readily continue in this relationship. On the other hand, it can work under the proposed plan, but the church should know that more than $90,000 will have to be furnished by the church for work which the Board of Publication is currently underwriting. It seems strange that the Board of Parish Education cannot receive any funds from the Board of Publication, but it is required to render a direct service for the Board of Publication, in the preparation of manuscripts, which will cost the Board of Parish Education, and thus the church, more than $90,000.

If the new plan is adopted, Recommendation F-33—"All appropriations except from auxiliaries for the Board of Parish Education shall come from the budget of the ULCA," would seem unnecessary in view of recommendation I-5—"No ULCA board other than the Executive Board shall make any appropriation to another board of the church." Recommendation F-33 is not applied to any other board. It may deny the Board of Parish Education some privilege not now anticipated.

When "Workingman's Sunday" was observed at Advent Church, Philadelphia, on Labor Day weekend, Pastor Peter J. Dexnis wrote a special litany, decorated the chancel with common tools such as a typewriter, pots and pans, a ladder, saw, and other familiar articles of home and shop.

MICHIGAN

PROF "REACTS" FOR PASTORS

By CLYDE G. STEELE

DETROIT—"Reactions and reflections of an accredited visitor" summed up Dr. Robert H. Fischer's report on the Evanston Assembly to the Michigan Synod. He spoke three times to the fall gathering at Gun Lake Summer Camp, Sept. 13-14.

Reflecting on the heady atmosphere of the Evanston meeting, the Chicago Seminary professor entitled his first talk "Ecumenical Intoxication and Sobriety." Following "The Ecumenical Landscape," he concluded with "Ecumenical Horizons."

The annual layman's retreat sponsored by the synodical Brotherhood was held at Gun Lake Sept. 10-13. Fifty-eight men representing three-fourths of the congregations of synod were present to hear the Rev. Richard Albert of Trinity, Grand Rapids, present the theme "Evangelism, The What, The Why, The How."

DEVELOPMENT of new missions continues at a rapid rate in the Michigan Synod, making this one of the fastest-growing synods (per capita) in the ULCA. Since the beginning of the year three missions have been formally organized: Holy Trinity, Niles; Unity Latvian, Grand Rapids; and Good Shepherd in Detroit.

Four additional fields have been surveyed and mission developers called to complete the organization. Prince of Peace in southwest Detroit has the Rev. Michael Dell Furney as developer. Survey of the field indicated more than 100 persons interested in the new mission. A parsonage and church site have been purchased.

The Rev. Kenneth Larkin, recent graduate of Chicago Seminary, is developer for Rosedale Gardens in Livonia. The first canvass of the territory listed 197 persons indicating "more than mild interest." Lots have been

MICHIGAN . . .

purchased and a new parsonage started.

Mission Developer Emerson Jury moved into Benton Harbor three months ago and has already gathered enough people for the organization of a new church. The Rev. George Volkmar has been called to develop the field at Garden City and will begin his work Oct. 15. In addition, four fields have been cleared for occupancy during 1955: Detroit N.W., Grand Rapids S.W., Adrian, and St. Clair Shores.

The Rev. Armin G. Weng, Jr., was installed as pastor of St. Luke's, Muskegon, Sept. 12. The infant congregation moved into its parsonage-chapel Sept. 19 and found immediately that two services each Sunday were necessary.

Trinity Church, Grand Rapids, the Rev. Richard Albert pastor, has assumed three units amounting to $1,800 or one-half support of Missionary William D. Billow who will serve in Japan.

The Gun Lake summer camp closed its most successful season. A total of 471 campers attended, a 50 per cent gain over 1952. Ten cabins were added to the facilities by the synodical Brotherhood. For the first time Wittenberg and Hamma awarded credits in religious education to students serving as counselors under the direction of Dr. David Belgum, Wittenberg professor and camp director.

Holy Communion Church, Detroit, staged its annual youth round-up for Luther League work. Pastor Alfred Belles says that 103 reported to hear the Rev. Charles Hackenberg of Toledo, round-up speaker.

The Rev. Ivan Ross, after serving as mission developer for Holy Trinity Church, Niles, has accepted the call of the congregation to become its first pastor.

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NEBRASKA

Sexton Gets Unique Gift

By PAUL C. WIEGMAN

Omaha—Leaguers of Salem Church, Fremont, conferred an honorary degree and a wedding gift Aug. 30. They spent the day trenching the sidewalks, digging dandelions, trimming trees, and cleaning the yard at the church and parsonage. In the evening they presented an immaculate landscape to Vitauts Grinvalds, church sexton, and his bride of nine days.

Chesmond Bade, assistant to the pastor and straw boss of the project, earned the degree of "S.D." or Slave Driver. Pastor and Mrs. Fredrick Boldt provided the pop and ice cream to go with the picnic box lunches brought by the Leaguers.

"The Christian teacher is both missionary and steward," said the Rev. Clemens Zeidler, president of the Central States Synod, when he spoke to Midland College teachers and staff recently. "There is no work more significant and lasting than the teacher's."

Other speakers were Dr. Paul W. Dieckman, president of Midland, and Dr. William

Zimmerman, dean of the college.

EVERETT MITCHELL was the speaker heduled at the convention of the Neaska Synod Brotherhood at North Platte pt. 26 . . . The Luther League of Neaska will convene Oct. 28-29 in Omaha, nounces Willis Cramer, president and mber of St. Matthew's Church, Omaha. e convention theme is "Serving Christ." is is the last convention before the Neaska League is integrated in the new ntral States synodical youth organization.

Women of the Church of Our Redeemer, naha, adopted a budget which earmarks per cent of all freewill offerings for synical purposes: missionaries' salaries, home ssions, general society and synodical adinistrative fund. The other 50 per cent ll be used locally. Birthday offerings will used to enroll life members.

NINETY-EIGHT more people attend servs each Sunday this year at Salem Church, emont, than last year. The 19 per cent crease may be the result of Pastor Fredk Boldt's frequent reminder, "Nothing in ur church's program is as important to e cause of Christ your Saviour as your gular attendance on Sunday mornings." verage attendance was 517 this year.

Other congregations recorded encouragg summer attendance figures and took eps to conserve them. St. Paul's Church, rand Island, will continue the 8 A.M. serve, after it gets too cold to use the drive- theater, by having it in the church. "It ill give us three services every Lord's Day," mments Pastor Harvey Clark, "and it ill be that much harder to find an excuse miss church."

LAY READERS conducted services in First hurch, Nebraska City, when the Rev. Leo . Nielsen was on vacation in August . . . attering news came to the Rev. Wilbur . Volker of St. Paul's, Wayne, as he sat a recent committee meeting. Hearing a ud "pop," he investigated and found that e rear window of his car had exploded to tiny pieces.

FIFTEEN WOMEN of Salem Church, Ponca, aul C. Wiegman pastor, met Sept. 7 for a canning bee" on behalf of Tabitha Home. The women canned 130½ quarts of fruits, jams, and jellies.

Pastors Lawrence M. Reese and J. William Wahl, associate secretaries of the ULCA Board of Parish Education, conducted a series of conferences in Central States Synod during September and early October. Their theme was "Two New Ventures in Parish Education."

PENNSYLVANIA

Women to Hear Irschick

By CALVIN E. HUMBERT

WILKES-BARRE — India missionary, the Rev. Leon E. L. Irshick, will introduce the theme, "Christ the Door," at the Women's Missionary Society convention of the Wilkes-Barre Conference Oct. 19 at St. Mark's Church, Nescopeck.

The Rev. Francis Shearer, Inner Mission secretary for the Board of Social Missions

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The Service 10:45 A.M.

Old Organ Service 3:00 P.M.

PA.: WILKES-BARRE . . .

of the ULCA, will speak on "Mercit Service Opens Doors for Christ." M T. W. Rubury will moderate a panel d cussion following his talk.

Two new societies will be added to t 49 enrolled in the conference. They a from St. Paul's Church, Scranton, and t Nescopeck parish. Officers planning t meeting are Mrs. Harold Deisher, pre dent; Mrs. Helen Newhouse, recording se retary; Miss Hannah Stewart, statistical se retary; and Mrs. John Negeli, treasurer.

Speaker at the convention dinner will the Rev. Charles E. Fair, pastor of t Levittown mission congregation.

REFORMATION DAY audiences in the cc ference will hear two church leaders spe Dr. Charles M. Cooper, president of t Ministerium of Pennsylvania, will spe at the rally of Wyoming Valley church in Wilkes-Barre, Oct. 31. A 100-voi choir will be directed by Mrs. Peter Broa choir leader at St. Paul's Church.

The rally of Carbon County church will be held at St. John's Church, J Thorpe Heights. Mr. Ludwig Lenel, ch director and organist at Muhlenberg C lege, will lead a choir of 75 voices. I Martin Heinecken, professor at Mt. A Seminary, will speak.

INSTALLATION SERVICE for the Rev. K L. Mumford was held at St. John's Chur Scranton, Sept. 26. It was conducted Dr. Charles M. Cooper, president, and Rev. Claude E. Shick, secretary, of Ministerium of Pennsylvania.

Luther Leaguers of the Wilkes-Ba Conference staged a rally at Christ Chur Hazleton, Sept. 21. The Rev. Allen Roth was chaplain. The speaker was Rev. Fred W. Moock, Jr., of the Nescope parish.

TEACHERS ATTENDING the Sunday sch institute for Carbon County were divi into three classes: "Work Among the C dren," led by Mrs. Hannah Wahrm "Work Among Youth," led by Mrs. Eve Yurich; "Work Among Adults," led by Merald Yost.

Theme of the institute at St. Joh

urch, Jim Thorpe Heights, Sept. 17, was hat They May Have Life." The Rev. erald J. Jacoby, pastor of St. John's, acted liturgist. Speaker William J. Leifeld scussed the "Source of Life." Mrs. Wahr-an led discussion groups.

THE REV. CARL J. SCHINDLER, St. Paul's urch, Wilkes-Barre, is conducting weekly scussion groups at Retreat state hospital r a selected group of patients. In residence ere this year as clinical psychologist is r. Herman Keiter, on leave from his pro-ssorship at Hartwick College.

EW JERSEY

vangelism Workshops park Lay Programs

By RALPH I. SHOCKEY

TRENTON—Eleven evangelism institutes ld the attention of synod during Septem-r and October. Meetings should stimulate ymen for more effective evangelism in cal congregations.

Six of the regional institutes were con-ucted Sept. 24 in St. Mark's Church, Hack-

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NEW JERSEY . . .

ensack; Grace, North Arlington; Holy Tri
ity, Manasquan; Trinity, Trenton; St. Paul
Collingswood; and Bethlehem, Dorothl
Five met Oct. 1 in St. Matthew's Churc
Jersey City; Good Shepherd, Weehawke
Grace, Phillipsburg; St. Peter's, Plainfie
and Ascension, Haddon Heights.

Lutheran Welfare Association of N
Jersey will observe its 50th anniversary w
a dinner at Essex House, Newark, Oct.
Features will include a review of welfa
services rendered to refugees, orphans a
aged during the past half-century. The R
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SISTER MARIE FREESE, former member of Trinity Church, Hudson Heights, is the new director of Bethany Lutheran Village, Dayton, Ohio. Bethany is one of the ULCA institutions serving older people.

Mrs. Rajah Manikam, native Lutheran leader in India, spoke to a combined group from St. Mark's Church, Hackensack, and Redeemer Church, Maywood, at Maywood recently.

Trinity Church, Hudson Heights, expressed neighborliness during the dedication of the new First United Presbyterian Church in their community with a $100 gift.

ADOPTION of a new constitution by Luther League delegates at the convention at Drew University, Madison, Sept. 4-6, aligns the organization with the synod as the official youth group. Another highlight was the presentation of a check for $1,228 to Audrey Dixon, Luther League of America representative, for the Puerto Rican project.

Elizabeth Fenner, West Englewood, was re-elected president; Judith Larson, West

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NEW JERSEY . . .

Englewood, vice president; Janet Treible, Phillipsburg, recording secretary; Marjorie Mills, Collingswood, corresponding secretary; and Donald Schneider, Haddon Heights, treasurer.

Two representatives of the Board of Foreign Missions of the ULCA, Dr. Herman Gilbert and the Rev. Lloyd R. Neve, missionary to Japan, surveyed the present role of world missions at the Central Conference held in Zion Church, Rahway, Sept. 21. Dr. Walter Leibrecht, German pastor studying American church life and directing foreign student work at Columbia University for the Division of Student Service of the National Lutheran Council, also spoke.

REFORMATION SERVICES in the Camden area will be held at Trinity Church, Camden, Oct. 31. The Rev. Henry Berkobin, Holy Trinity Church, Nutley, will speak.

Dr. Edwin H. Knudten, synod president, participated in three anniversary services this fall. St. Bartholomew's Church, Trenton, marked its 40th anniversary Sept. 19; Zion Church, Carteret, celebrated its 50th, Oct. 3. A double celebration was observed Sept. 26 at St. Trinitatis Church, Jersey City: 80th anniversary and rededication services.

The first Lutheran communion service in historic 277-year-old Burlington City, N. J., was held by mission pastor Harold Berg, Sept. 12. Fifty persons received the sacrament. Nov. 21 has been set for the organization of the new mission congregation.

Christ Church, Paramus, made the comforting conversion from chairs to pews, the gift of St. Paul's Church, Teaneck.

OHIO

Missions Mushroom In Mansfield Parish

By E. RUDOLPH WALBORN

COLUMBUS, OHIO—A mission only five and one-half years old broke ground Sept. 19 for its second building unit. The congregation, Holy Trinity, Mansfield, is served by Pastor Wray C. Smith who organized it in 1949 and helped build the first sanctuary unit a year later.

The new building will be an educational

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Dr. Walter M. Montano, Editor

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unit 83 x 32 feet with full basement and first floor. Total cost will be $37,000. At the end of the third week of a September financial appeal cash and pledges exceeded $22,000.

The building, designed in contemporary style, will be faced with sandstone to match the original chapel building. Members will contribute contracting service. They expect to occupy within eight months.

Although Holy Trinitv Church is a mission still receiving aid on salary from the Board of American Missions, the congregation in an effort to release funds for use in other mission congregations, has decided to finance the entire cost of the second unit locally. The first unit was completed only four years ago, yet Holy Trinity has paid off all loans from the Board of American Missions and has reduced its total debt (including a parsonage) to $5,000.

A SECOND Mansfield mission, St. Timothy, Stephen P. Wise pastor, just two years old and still meeting in a school while it purchases parsonage property, has voted to begin an October building fund campaign to finance a $50-60,000 first unit.

A SHINING LANDMARK in Toledo is Ascension Church, Allen G. Youngblood pastor, first Negro congregation in the Synod of Ohio. During the summer members and friends painted the church a spotless white. On Sept. 12 Pastor Youngblood was installed and the congregation officially received into synod by Missionary Superintendent Albert H. Buhl. The Federated Aid and Missionary Society of Toledo presented Ascension congregation with a gift of $500.

Ohio's newest organized mission is Good Shepherd, Lorain, with 75 charter members on Oct. 3. Pastor Paul L. Mumford has been at work since February, and holding services since Easter. Approval for the organization of the new congregation was given by the Board of American Missions in September. The congregation meets for Sunday school and church services in the Larkmoor School.

All missions organized last December have now been provided with building sites,

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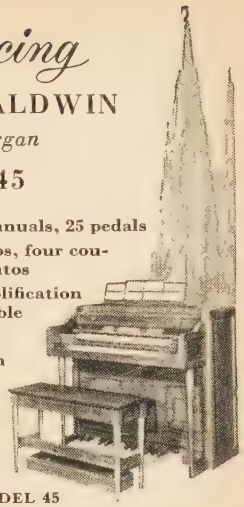

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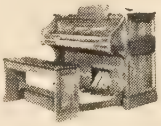

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OHIO . . .

since a purchase of land in the Kenwood, Cincinnati, area by the synodical board of home missions and church extension. This will provide a lot for Good Shepherd mission, the Rev. T. Robert Bergman pastor.

The 14-acre tract is close to the main traffic intersection in the area, and will front a multi-million dollar shopping center and parking area.

Hamma graduate Paul Korntheuer is at work in the East Canton-New Baltimore parish, a mission area of Stark county whose two congregations have a combined age of 197 years. A small group of members kept the congregations alive and ready to serve the increasing population.

"CHOOSE A BUSY MAN to do a big job," said Ohio's Missionary Superintendent Albert H. Buhl, and promptly tapped Mr. James M. Burtch, Jr. An assistant attorney general of the state of Ohio and counsel for the Ohio Public Utilities Commission for the last four years, he will serve as treasurer of the Board of Home Missions and Church Extension of the Synod of Ohio.

He succeeds Mr. Neil A. Byers, who served as treasurer for 27 years until his retirement this summer. The board recognized Mr. Byers' services by presenting him with a watch at the synodical convention.

Mr. Burtch is a son of St. Paul's Church, Paulding, where he came under the influence of his maternal grandfather, the late Rev. E. J. K. Schmidt, pastor there for more than 22 years.

Like his predecessor, he is a member of

Pastor Resigns; Church Burns Down

Four days after the Rev. C. Gerald Lygre resigned as pastor of Our Saviour's (ELC) Church, Omaha, the $50,000 structure was destroyed by fire. The congregation was in the process of raising a $170,000 building fund for a two-story addition. An overheated motor for the organ blower was blamed for causing the fire. Church services will be held in a funeral home pending further plans.

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OHIO . . .

First English Church, Columbus, Harold R. Albert and Clyde R. McCormack pastors. He is a graduate of Ohio State University where he was active in the Lutheran Student Association and a member of Indianola Church. A wife and three boys aged seven, six, and four, fill the Burtch household and also his days.

TEXAS-LOUISIANA

New Plan Initiated

By J. F. VORKOPER

St. John's Church, Grand Prairie, near Dallas, Tex., is in the early stages of planning a new church. In conference with President Lesher they learned they would be the first mission to use the new plan, namely that an architect and construction foreman will be retained by synod for building of mission churches. Ten or more new missions in Texas and Louisiana will be building churches or first units soon.

The Swiss Alp-Black Jack parish deserves the thanks of the whole synod for work on the new camp site near LaGrange, Texas, for feeding over 1,700 persons on dedica tion day, and for continuing efforts to im prove the buildings and grounds. Pasto F. E. Eilers is chairman of the newly electe camp committee of synod.

Dr. Frances Dysinger, of the ULC Wom en's Missionary Society, began a speakin tour in synod, starting in Louisiana and enc ing as guest speaker at the annual conver tion of the Women of the Church in Dalla Sept. 21-23.

Miss Judy Field, Monroe, Wis.; Walte Reimet, Philadelphia, Pa.; and Glenn Shack elford, Elkins, West Virginia, caravaners fc the Luther League of America, made th last stop of their summer itinerary at S John's Church, Goliad. Young people fro Weesatche, Ander, and Schroeder, attende

St. Paul's Church, Lake Charles, La voted to secure a new parsonage and churc building. Pastor Walter Galbraith was in stalled by Vice President N. H. Kern June. He was also the mission develope

Grace Church, Houston, enrolled 103 the vacation Bible school. The childre gave their daily offerings to Salem Churc South Main Street mission, the Rev. Myrc Blackman pastor. It amounted to $49.

St. Mark's Church, Cuero, was served l Luther League Parish Worker Vernon Bre kreutz, Central Seminary student.

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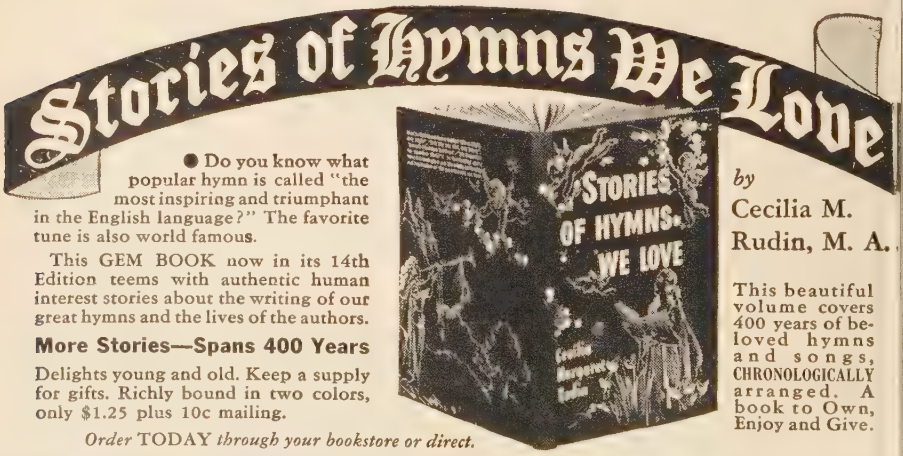

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DECEASED

Rev. Ernest O. Armbruster

The Rev. Ernest O. Armbruster, 62, director of research for the ULCA Board of Publication, died Sept. 25 in Philadelphia. He had been with the board 31 years. He developed the extensive ecclesiastical arts department of the ULPH, as well as the audio-visual department and other phases of the board's work.

Pastor Armbruster was prominent in interdenominational circles in promoting the use of audio-visual aids. At the time of his death he was director of Religious Film Li-

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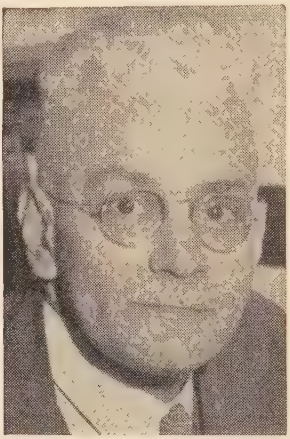
braries—an agency sponsoring a network of film libraries over the country.

A native of Butler, Pa., he was graduated from Capital University, Columbus, Ohio in 1915, and from Capital's theological department in 1918. He was ordained by the Joint Synod of Ohio and was pastor in Dickinson and Grand Forks, N. D., before joining the ULPH staff in 1923.



Surviving are his wife, Clara M.; a son Andre; a daughter, Rhoda; and a brother and sister. The funeral service was Sept. 2

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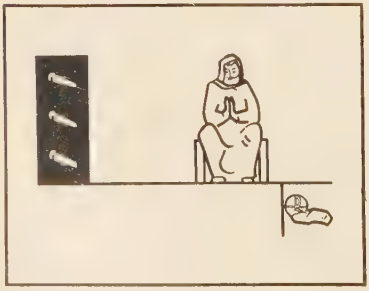

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n Trinity Church, Germantown, Philadelhia. Burial was in Philadelphia.

Grace Louise Empie

Mrs. Grace L. Empie, wife of the late Dr. Charles G. Empie, died Sept. 8 in Baltimore. She was born in 1882 at Churchtown, N. Y., the daughter of a Lutheran pastor, he Rev. Chauncey Diefendorf. She married Dr. Empie in 1903 and served with im in parishes in Raymertown, N. Y.; St. ohnsville, N. Y.; at historic Zion Church n Oldwick, N. J.; in Redeemer Church, North Troy, N. Y.; and in Luther Memorial n Baltimore.

She is survived by a daughter, Mrs. Florence Singer of Baltimore; and three sons, . Carl of Glen Mills, Pa.; Paul C., executive director of the National Lutheran Council, of Montclair, N. J.; and Donald K. f Baltimore.

A funeral service was held at Luther Memorial Church in Baltimore with Dr. J. Frank Fife, president of the Maryland Synod, officiating; and in Cobleskill, N. Y., he Rev. Walter E. Bock officiating. Burial vas in Slate Hill Cemetery, Sharon, N. Y.

Rev. Guy L. Hudson

The Rev. Guy L. Hudson died Aug. 29. The funeral service was at Beverly Hills Church, Los Angeles, Calif., a congregation which he organized and served for more han 20 years.

Guy Hudson came to California from llinois in the 1920's. Leaving a teaching osition in the public schools, he studied t Pacific Seminary in Seattle, and graduated rom Central Seminary, Fremont, Nebr. He was ordained by the California Synod n 1930.

Pastor Hudson served Grace Church, Richmond, Calif., for three years before oming to Beverly Hills Church. He retired April 1.

A funeral service was conducted by the Rev. H. Paul Romeis, Dr. Carl V. Tambert, nd synod officers. Interment was at Glenlale.

Pastor Hudson is survived by his wife nd two sons, both of whom are in the Jnited States Air Force.

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In Conclusion . . . . . .

Most of us can remember sharply that October 25 years ago when the old-style American capitalism committed suicide. Week by week the stock prices had been rising to a crazy peak. People mortgaged their homes and borrowed on their life insurance to buy stocks. It was the biggest gambling game in the world's history.

I remember attending a pastors' conference that year when practically the whole curbstone conversation between sessions was on what stocks were best to buy. I can't recall any word of warning from the churches about the widespread mania for getting rich quick.

Finally the wild spree ended with a crash. Inflated prices collapsed. Business slowed down to a crawl. Foreign trade dried up as U.S. manufacturers tried to protect themselves by demanding high tariffs. The price of wheat fell to 48 cents a bushel. The number of unemployed in the U.S. reached 15 million.

Those were the only days when any considerable number of Americans were converted to communism. Some highly intelligent people decided that the one way to guarantee prosperity was to turn everything over to the government.

In that dark valley of depression, when millions of families were constantly haunted by hunger, fundamental changes were made in the American way of life. Labor unions began their drive for tremendous power which now provides an effective check on industrial management. Basic concepts of social security, unemployment insurance, and control of stock sales were established. The income tax began to be used as a drastic means of leveling wealth.

We could have found the whole story in the Bible. Passionate concern for the poor and condemnation of those obsessed with wealth are spoken all the way through Scripture. In whatever economic system we have, right and wrong can be determined by the compass readings taken from the Old and New Testaments.

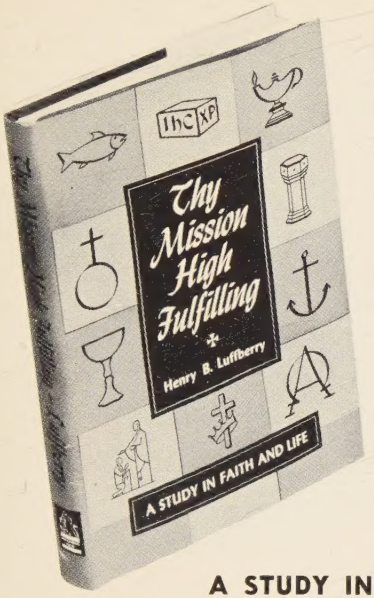
In 1954 the American churches speak more clearly on such things than they did in 1929. "The church is under a divine imperative to call all men . . . to recognize the meaning of God's lordship over their economic activities," said the National Council of Churches Sept. 15.

"All resources of the earth—such as land and water and mineral deposits which under the laws of men become private or public property—are gifts of God, and every form of ownership of use of such property should be kept under such scrutiny that it may not distort the purpose of God's creation."

We have come out onto a level space, 25 years after the stock market crash, where prosperity is more widely distributed among the American people than ever before. We might almost suppose the storm is over, and that we can sit down and quietly recite our Christian principles with complete satisfaction.

But two-thirds of the world is still poverty-stricken. Christian principles aren't something we can apply only to ourselves. We are now seeing only the beginning of the revolt of Asia and Africa against a world situation which has given white men all the advantages. Maybe if we study our Bibles well enough we can find some warnings about troubles that are still in their early stages. Unfortunately, people seem to prefer to learn their lessons in the expensive school of experience.

—ELSON RUFF



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